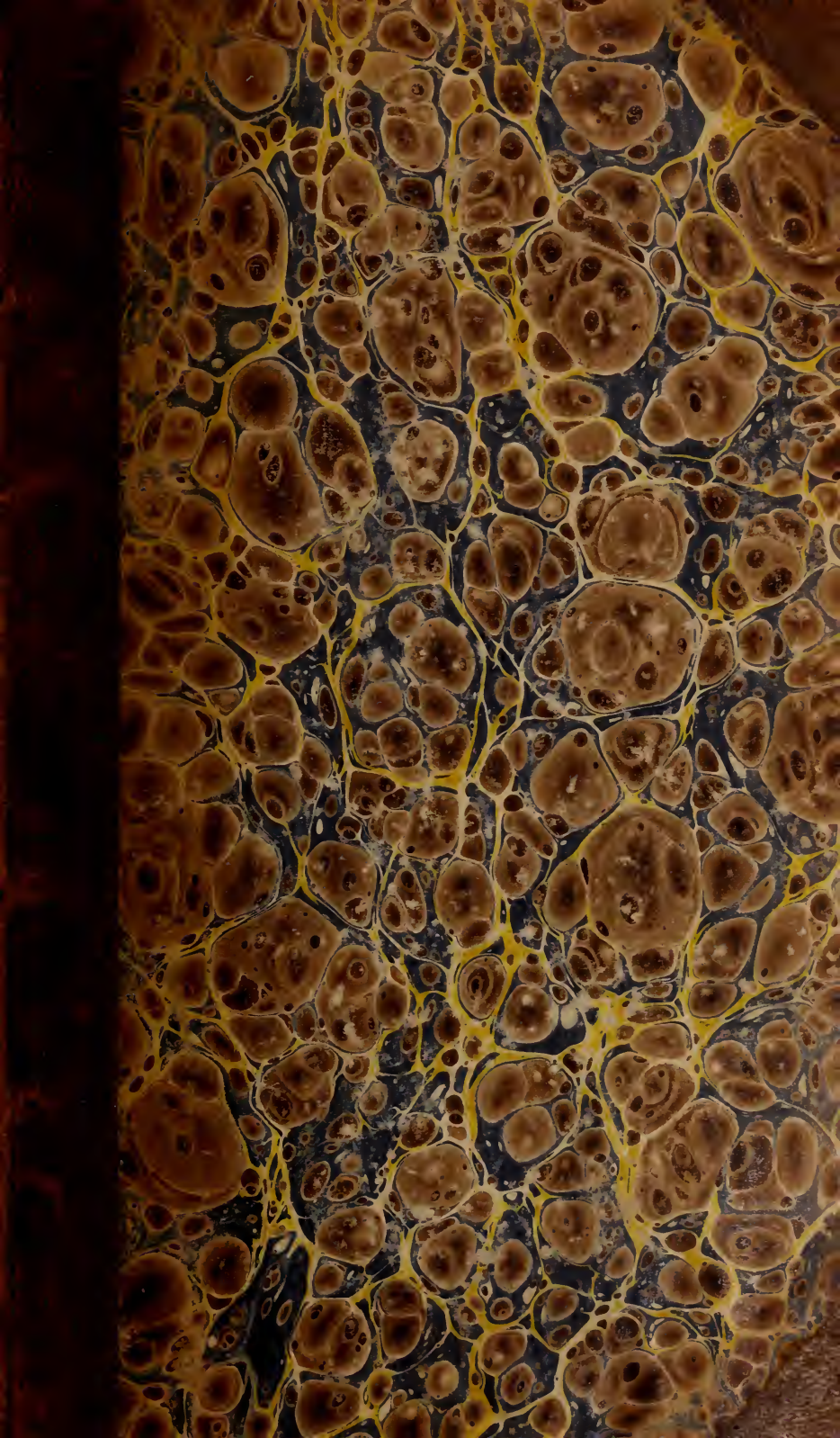

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THE

UNITED BRETHREN'S

MISSIONARY INTELLIGENCER,

AND

Religious Miscellany;

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COMMUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No. 7.] THIRD QUARTER, 1835. [Vol. V.

I. EXTRACTS FROM THE DIARY OF THE MISSION AMONG THE INDIANS AT NEW-FAIRFIELD, UPPER CANADA, MAY, 1833, TO APRIL, 1834.

[Translated for the Missionary Intelligencer.]

In the early part of *May* we received a box of Bibles and Testaments from New-York, for the "Kent Bible Society," together with a donation of Tracts, from the "American Tract Society," for distribution in our vicinity, and among such of our own people as are able to read them. The Tracts are joyfully accepted, and eagerly read by our English neighbors, who have but very few books, and to whom these little messengers of truth afford a rare treat. By the above opportunity we likewise received a present of cloth from some friend of our mission. To all our benefactors we desire to return the most heartfelt thanks, praying that the Lord would graciously reward them for their kindness.

At the celebration of the holy communion, May 25th, the Indian Sister Nancy was present as a candidate. In speaking with our communicants previously, we rejoiced to trace in most of them the continued operations of the Spirit upon their hearts.

The 27th we were favored with a second visit by the Archbishop of Quebec, the Right Rev. Charles Stewart, accompanied by his chaplain, and another clergyman recently from England. They stayed with us over night, and the next morning the Archbishop addressed our Indians in a very edifying manner from Titus ii. 11, &c.

The 29th, about fifty of our men and boys were occupied upon a clearing of five acres, intended as a cornfield for the missionaries.

June 5th. Brother Luckenbach, going on business to Chatham, embraced the opportunity for distributing tracts, which were eagerly received and perused.

The 18th, some of our men went to Lake Erie for a new wagon they had purchased, and which they had to convey fifteen miles through almost impassable woods. This is the second vehicle of the kind now owned by our Indians, who find them more and more useful.

Sunday, the 23*d.* Brother Luckenbach, at the close of a sermon on temperance, strongly recommended total abstinence from all intoxicating liquors; and in the course of the following week a meeting was held for the purpose of receiving signatures to the temperance pledge, when 69 persons gave in their names.

Col. Clinch and his lady arrived here in a canoe from the Monsey town, and tarried a week with us. The Colonel then proceeded to the River St. Clair, to hold a council with a band of 300 Chippeways, residing in those parts. Returning hither, he, on the 28th, delivered an address, through our interpreter, John Henry, to our men, who were assembled for that purpose. After adverting to the annual presents from government, and the indemnity for losses sustained during the late war, both of which are still due, he stated that he was commissioned by the Governor to treat with such Indian tribes as are living upon reserves, for such portions of their lands as they could conveniently dispose of. These should be sold to the best advantage, and the proceeds applied for the benefit of the respective tribes. The native assistant, Charles Henry, replied in behalf of his countrymen, returning thanks for the quiet possession of their lands under the protection of government, by which means they and their children had for many years been preserved from want, and which they hoped still to enjoy in future; adding, however, that a portion of their tract, of about three miles square, situated on the north side of the River Thames, was inconveniently located, and would be parted with by the inhabitants on condition of their being supplied with the means of erecting a saw-mill, and in the sequel a grist-mill, about a mile and a half from our settlement, where there is a never-failing stream of water. Col. Clinch promised to communicate this suggestion to the Governor, as soon as the consent of our Missionary Board at Bethlehem, Penn., shall have been obtained; and then proceeded with his lady to the Monsey town, on business with the Chippeways.

Sunday, the 30*th.* Brother Luckenbach attended a temperance meeting, six miles from here, where about 80 persons were assembled. After an address from Titus ii. 11–15, he distributed a number of religious tracts, and among the rest some on temperance, all which were gratefully accepted, and will, we trust, be productive of a good effect.

July 9*th.* A Methodist minister, Rev. Mr. Deen, who had stayed with us over night, addressed our Indians at the morning service, in an impressive manner, from Heb. iv. 1.

Sunday, the 14*th.* Brother Miksch attended a temperance meeting at the settlement in our neighborhood. During wheat-harvest our people were scattered, some in reaping their own fields, and others in assisting our white neighbors in the settlement. It was a matter of rejoicing and thankfulness that the use of ardent spirits was excluded. The wheat-field belonging to the missionaries yielded a plentiful harvest.

August 3*d.* Our children had their prayer day. After evening

service, on Sunday, the 4th, we were called to a sick child, whose father and grandmother, though themselves unbaptized, united in requesting the rite of baptism for the little patient. It was baptized, and named James.

On the 10th, were interred the remains of the aged widow Catharine. She had in her youth been baptized at Schoenbrunn, in the year 1775, and subsequently led a checkered life, being three times married, and frequently changing her place of abode. After the death of her first husband, with whom she left the congregation, she returned to the fold, and was admitted to the Lord's table in 1787, on Huron River. With her second husband she removed to Old-Fairfield, thence to Goshen, on Muskingum, and finally to White River, where a new mission was attempted among the Delawares. In the sequel she resided at Pettquotting and Goshen, until she at length came back to this place, where she married her third husband, the native assistant Stephen. An unhappy temper occasioned a great many fluctuations in her course through life, until after the death of her third husband, when she walked more steadily, and was restored to all the privileges of the Church. Within the last year she was much afflicted with rheumatism, and latterly altogether confined to her couch. She expressed entire resignation to the LORD's will, and a firm faith in CHRIST as her Saviour, which sustained her amidst her sufferings, and in the view of her approaching dissolution. She expired, full of the hope of eternal life, at an age of about 73 years.

The 17th was the funeral of the child James, which was attended by his father and grandmother, who are both Heathen, and live in the neighboring Indian village. We are in hopes that this circumstance, and the words addressed to them on the occasion, may have a tendency to call their attention to the concerns of their souls.

September 3*d*. We received official intelligence of the appointment of Brother and Sister Vogler as an additional missionary couple to serve in this station.

The 8th we were favored with an agreeable visit on the part of Brother Charles Joseph Latrobe, from England, in company with a young count, Albert de Pourtalès, from Switzerland, with whom he was making an extensive tour in this country. They were present at several meetings, and the following day proceeded on their journey, attended by our best wishes and prayers.

In the course of this week we spoke individually with all the adult inhabitants of our place, upward of 100 in number, preparatory to the celebration of our memorial day on the 17th instant. Previously to the administration of the holy communion, on the 14th, the Indian Philippina was confirmed in her baptismal covenant; another, Shulamite, who had long been excluded, was re-admitted; and a young person, named Sally, was present as a candidate for the Lord's Supper.

The 15th, an Indian couple, and a Mohican woman, were

received on trial. The Indian Sisters Phebe and Susanna were added to the number of chapel servants and native assistants, and admonished to be faithful in their calling.

The celebration of *the* 17*th* was distinguished by the baptism of a young Indian female, who was named Emilia. In the afternoon there was a love-feast for the whole congregation, when the rules of our society were read and inculcated, and salutations from our Brethren in Europe and America were presented, together with the agreeable intelligence of the expected reinforcement of the Mission family at this station.

The 24th. We received from Bethlehem, Pennsylvania, the official documents empowering us to proceed with the retrocession of a part of the New-Fairfield tract to government, on the above-mentioned acceptable conditions.

In these days, our men were occupied in raising and covering in several new log-houses in our village. The hunters returned from the chase with four large deer, which served as provision for the whole of our people, when, on the 27th, they united in gathering in our corn.

Sunday, October 6th. An aged Indian couple, who have been tarrying here for several years, were received on trial. The husband, named Kujamek, a brother of our Indian Sister Henrietta, having been addicted to intemperance and sorcery, had hitherto been unfavorable to the Gospel, which was also the case with his wife. We were the more gratified to hear their declarations at this time, and having become regular attendants at church, they bid fair to grow in knowledge under the guidance of the Holy Spirit.

The 26th. We followed the remains of a little Indian girl to the grave. She was the daughter of Anthony and Lydia, and died of a nervous fever, at the age of 10 years. The parents evinced the most entire resignation to the will of the LORD, and her father said, "Of all my children, I loved this child most, for she was the most dutiful. Since she had the measles, better than a year ago, she has never been well. She rarely lay down at night without saying a prayer, or singing a verse. Some time ago, she asked me very seriously, whether the earth, and all that is therein, should be burnt up, as she had understood the Missionary to say at church; and being assured that such was the prediction of holy Writ, she replied, 'Father, I have no desire to stay any longer in this wicked world, but would rather go to my Saviour, where I shall be safe for ever.'" With tears in his eyes, the father continued: "The LORD gave me this child, and I dedicated it to him in holy baptism, with the rest of my children. If he chooses to take one or another of them to himself, I have no right to complain."

The 28th. Three men, who had gone to Sandwich for the goods purchased with the annuity of $400, returned with them in safety. The articles were distributed as usual by the native assistants, to general satisfaction.

November 6th. We spoke with the communicants individually, and were pleased to find that some who had absented themselves from the Lord's table at the last communion, now acknowledged their deviations, and promised amendment through grace.

The 8th. We had the pleasure to welcome Brother and Sister Jesse Vogler, our new assistants, who arrived during the morning service, at the close of which they were most cordially greeted by the Missionaries, and all the Indian flock. The latter rejoiced to see a new Missionary couple arrive, who, from love to the Saviour and to their souls, had left all the endearments of home to minister unto their spiritual necessities. The Mission Conference in the evening returned heartfelt thanks to the LORD, who had brought these our new colleagues in safety to their destined place.

The 9th. We celebrated the holy communion. An Indian, Mataxen, a communicant of the church at Green Bay, who has been tarrying here for some time, partook with us as a guest at the Lord's table.

The 10th. The whole congregation had a love-feast to welcome Brother and Sister Vogler in the midst of us, and were admonished to receive them as their teachers, in love and with confidence. Brother Vogler presented the salutations of the Brethren and Sisters in our American congregations, and particularly of the General Conference at Bethlehem, and of their former teachers, retired from the service; all which the Indians received with great attention and gratitude.

The meteoric phenomenon of the falling stars which took place in the night of the 13th, greatly alarmed our Indians, some of whom conceived it to be a presage of the end of the world, and endeavored to prepare for that event by sitting up in their houses and singing hymns. In the morning many anxious inquiries were made, as to the probable judgments portended by this extraordinary appearance in the heavens. We replied, that those who trusted in the LORD had the gracious assurance that the very hairs of their head were all numbered; while those who lived in sin and unbelief, had cause at all times to dread the wrath of GOD, who is angry with the wicked every day.

Sunday, the 17th. Along with an Indian child, a white infant was baptized at the church; the latter being brought hither from a distance of five miles by its parents, who are German emigrants.

A report having been spread of the small-pox prevailing at Detroit, and extending their ravages to the mouth of the Thames, only 20 miles from our place, we took measures to vaccinate our Indians, both children and adults.

The 29th. Brother Vogler attended the funeral of a child five miles down the river, where from thirty to forty persons were assembled.

December the 8th. The Brethren Miksch and Vogler were present at the Camden and Howard Temperance Meeting, where they, with a Methodist minister, Rev. John Missimer, delivered

suitable addresses. Although these associations do not increase rapidly, it cannot be denied that they have exercised a perceptible influence upon the moral character of some families, whose example of total abstinence discountenances the use of ardent spirits in others.

The 10th. Interred the remains of the Indian Sister Rachel, daughter of the native assistant and interpreter John Henry. She was born between Goshen and Pettquotting in 1806, and baptized in her infancy. Having attended school at the former place, and conducted with great propriety, she was, in 1820, received into the congregation. Some years later she removed with her father to this place, where she soon deviated from the right path, and against the will of her parent married her late husband, from whom she had to endure many sore trials. These afflictions proved the means of bringing her to repentance. She was subsequently re-admitted, and in 1829 became a communicant. From this time her walk was truly exemplary, and she bore her domestic troubles with Christian patience. Her last sickness was a lingering consumption; and after having been weaned from every thing earthly, and in particular from her beloved father and three surviving children, she looked forward with calmness to her latter end. Assembling all her relatives around her dying bed, she exhorted all such as were following the ways of sin, and among the rest her husband, to repent before it be too late. She testified that she was assured of her acceptance, and that she most ardently desired to meet all her friends again in glory. Her disconsolate father she comforted, and bade him lean upon his GOD. Her desire to depart increased, and she entreated all around her to unite with her in prayer, for her speedy dismission from this prison of clay. While a young relative, whom she had called in for the purpose, was singing a verse at her bedside, her redeemed spirit took its flight. This death-bed scene made a deep impression upon the minds of our Indians, and particularly upon the above young relation of the deceased. Her age was 27 years and 6 months.

The 17th, a heathen female, who for some months past had been confined by sickness at the neighboring Indian village, and was yesterday, at her instance, brought to our settlement, sent an earnest request for the privilege of holy baptism, assuring us that she had, for this purpose, caused herself to be brought into our neighborhood, but had hitherto been dissuaded from it by her heathen relatives, who insisted that baptism was instituted for white people only, and not for Indians. A few nights ago she had, in a dream, heard a number of voices sweetly singing the praises of GOD, in which she attempted to join, and felt indescribably happy. On awaking she resolved to request baptism without further delay, and the messenger she despatched to us was met at the very door by one of our people, the native assistant Charles Henry, from whom she immediately heard the words of eternal life. She was evidently seeking rest for her soul; and

after receiving due instructions, and cheerfully answering the questions addressed to her, she was baptized by the name of Mary, in the presence of the native assistants. The nearness of the LORD was sensibly felt on the occasion. She subsequently desired to have hymns sung at her bedside; and after having declared that her hope was in CHRIST, she expired on the 22d, being, as we trust, accepted at the eleventh hour. Her remains were, on the 23d, interred in our burying ground.

On the celebration of *Christmas-eve*, the church was crowded with attentive hearers, among whom were several Heathen from the Monsey town, all seeming to be deeply interested in the narrative of the Saviour's birth—the tidings of great joy which should be unto all people. The same was the case on *Christmas-day*, when there was a sermon in the morning, and a meeting for the children in the afternoon. Those who attend school recited hymns, both in the English and Indian languages, to the satisfaction of all present; after which they received little presents, while some appropriate anthems were sung.

In the course of the year there have been baptized 5 adults and 12 children; 2 persons were received into the congregation, and 2 admitted to the Lord's table; 5 couples were married. Departed this life, 6 adults and 8 children.

At the close of the year 1833 the congregation consisted of 247 souls; of which number 39 were communicants, 92 baptized adults, 54 baptized children, 30 unbaptized adults, and 32 unbaptized children.

1834.

The first day of the new year was signalized by the baptism of two adults, who are twins, and were named Christian David and Isabella. This solemn ordinance was attended by a cheering sense of the Divine presence, and made a lively impression on all, both old and young.

The 4th of January. In these days we spoke individually with all the adult inhabitants of our settlement. Some assured us that the late solemn festal services had impressed their minds anew with the necessity of more earnestly seeking the salvation of their souls; admitting that they were still an easy prey to all manner of temptations, and that, if they continued thus, without experiencing an entire change of heart, they would be lost. Several of the men acknowledged their late deviations, and, with sorrow for the past, promised amendment. Of the baptized adults, some confessed that they were not pressing forward, as they ought, toward the mark for the prize of their high calling, but felt condemned in their own minds, and longed for more grace.

On the 6th, being *Epiphany*, a heathen female, the wife of Moses, (of the Monsey tribe from Grand River,) was baptized and named Ketura. The LORD was present in the midst of us. In the afternoon the congregation had a love-feast, when an

extract from the journal of a slave in the West Indies was read from the United Brethren's Missionary Intelligencer, and listened to with great attention. In the evening an Indian, John Adam, was received into the congregation; and another, Aaron, was re-admitted to church fellowship. At the celebration of the holy communion, on the 11th, the Indian Anthony was re-admitted to the Lord's table.

The 13th, a sick female, who during a prior illness had taken recourse to sorcery, and was on that account disowned, now testified the most bitter repentance, and an exclusive solicitude for the salvation of her soul; leaving the restoration of her bodily health, with entire submission, to the LORD.

The 14th, we had a visit from a Methodist minister, Rev. Mr. Adams, settled among the Chippeways and Monseys, 30 miles up the river, who inquired particularly into the discipline of our mission, and likewise relative to a translation of their hymns into the Delaware and Monsey tongue, which Brother Luckenbach had undertaken at his request.

Our people provided us with firewood, with which they also supplied an aged Indian female who was sick and destitute. The superannuated Indian, brother Boaz, being no longer able to keep himself comfortable in his little cabin, was, at our suggestion, entertained by the rest of the inhabitants alternately, through the winter months; for which accommodation he was truly thankful.

The 2d of February, the Brethren Miksch and Vogler attended a Temperance Meeting in the neighborhood, in company with a Methodist minister, Rev. John Missimer, at which about 50 persons were present.

Speaking individually with our communicants, some of them made a penitent confession of their deviations, which deeply humbled them before the LORD; while others could testify that they lived in communion with JESUS, who is their only hope in life and in death.

March 12th. We paid a visit to our Indians in their sugar-camps down the river; administered comfort to some that were sick, and reproof to others, who had allowed themselves to engage in an injurious traffic with some unprincipled whites in that vicinity.

The 17th, we visited the sugar-camps of our Indians up the river, the most remote of which were about three miles from our settlement, near the limits of our tract. Although thus scattered, the children came to the missionaries very punctually, to be spoken with preparatory to their prayer-day, and appeared very attentive to the exhortations addressed to them; some confessing their faults with sorrow, and all expressing a desire to live more to the glory of their Saviour.

Notwithstanding frequent and powerful temptations to intemperance, our communicants, with but two exceptions, had been graciously preserved, and could draw nigh with us to the table of our LORD on *Maundy Thursday*, when a young Indian, Sally, was

confirmed in her baptismal covenant. On this day, the 27th, all our people came in from their sugar-camps to attend the meetings, particularly on *Good Friday*, which were held as usual, and not without a blessing. On Saturday afternoon the whole congregation had a love-feast. The festival of *Easter* was celebrated in the usual solemn manner; after which our people returned to their sugar-camps, to improve the rest of the season, which, upon the whole, was pretty favorable. It was, likewise, distinguished for an uncommon supply of fish, of all sorts and sizes, which at this time of the year ascend our river from Lake St. Clair, and were taken in great quantities by our Indians.

April the 5th. A Methodist Missionary, Rev. Mr. Hulbert, who had for four years been residing at the Monsey or Chippeway town, passed through here with his family and two Indians, in a beautiful canoe, made of a large walnut tree, measuring three feet six inches in the clear; being on his way to a new station on Lake Huron, established about a year ago. Thus the Gospel of CHRIST is spread more and more among the surrounding heathen nations by such devoted missionaries, whom we fervently commend to the blessing of our common LORD and Master.

The service on Sunday, the 13th, was attended by a company of white neighbors, among whom we afterward distributed religious tracts.

We request, in behalf of ourselves and the cause committed to our charge, the prayers of all our Brethren and friends.

ABR. LUCKENBACH,
CHR. MIKSCH,
JESSE VOGLER.

[From the "Periodical Accounts," &c.]

II. SOUTH AFRICA.

1. EXTRACTS OF LETTERS FROM BROTHER H. P. HALLBECK.

"*Gnadenthal, August 24th*, 1833.

"DEAR BROTHER,—We are going on here in our usual quiet way, and have reason to believe that, notwithstanding many imperfections, our labors are accompanied with the Divine blessing. That the Missionaries enjoy the love and esteem of the congregation is very evident; and the share which our overseers take in the management of affairs is eminently calculated to uphold and strengthen mutual confidence. The spirit of love, which, thanks to our Saviour, unites the Missionaries, has a happy influence on the whole flock; and this spirit was very perceptible among young and old, at the celebration of the festival of the 13th instant. I feel always particularly thankful to our Saviour whenever I perceive traces of a work of grace among our young people, and this pleasure I have enjoyed of

late rather more frequently than usual. The thirteen persons whom I had the favor to confirm previously to the last communion, were all promising young people, well acquainted with their Bible; they appeared to be deeply impressed with a sense of gratitude to our Saviour for his mercies, and resolved to surrender themselves wholly unto him. To-day a young man eighteen years old departed this life happily; and some days ago another youth of the same age called me to his sick-bed, and said, with an expressive smile on his countenance, and with great confidence, '*If I had died yesterday, when I was so very weak, then I should be in heaven to-day.*' But none gives me more pleasure and satisfaction than my young assistant in the infant-school, whose conduct is a source of edification to all the Missionaries. He feels increasing delight in the instruction of the little ones, and in his leisure hours, his books and his Bible are his only companions. May our Saviour preserve him in his present simplicity, and by his good Spirit gradually prepare him for more usefulness!

"The schools are in a pleasing state: in the infant-school we count upward of 130 children, though 52 have from time to time been removed to the other schools. On the 17th of August, the Missionaries at Shiloh were well. The number now belonging to Shiloh, resident on the spot, or in the immediate neighborhood, amounts to about 1000 souls. Preparations are making for building a more spacious church and a water-mill.

"I am sorry to say that Brother Teutsch is not yet fully restored to health. His chest is so affected with a troublesome cough, that he cannot keep school or meetings for the present, and Brother Schopman, therefore, still remains in Elim, his place in our boys' school being meanwhile supplied by Brother Sonderman. If the health of Brother Teutsch should permit, he will begin to prepare for building a more spacious church at Elim, which is much wanted. With this view, we propose to travel together to Cape-Town in a week or two, in order to purchase various articles for such a building, and to take the advice of professional men on the subject. All the other brethren and sisters, both here and at Elim, are well. But Brother Tietze is still laboring under a liver complaint, which may become more serious than he apprehends. A considerable number of lepers have of late been removed to a better world, and the number of patients at Hemelen-Aarde is now only 67, several of whom appear to be near their end.

"The last months of the rainy season have abounded in wet weather; thus making up for the deficiency of moisture during the months of May and June. Our oaks and quince hedges are again clothed in their vernal beauty, and here and there the peach and apricot trees begin to blossom. We have again been busy extending our plantations; and have, among the rest, the pleasure of possessing a goodly number of cedar trees. After many fruitless attempts, larch, likewise, begins to grow with us,

and I hope, will succeed. I take great delight in watching the growth of the young trees and plantations at this season of the year; and the shady walks which our groves afford now form one of the greatest points of attraction to strangers and visiters.

"I was both glad and surprised to hear that Brother Bonatz had advanced so far with the language, that he was able to converse with the natives, and dispense with the interpreter in transacting the current business with them. He is now employed on a translation of the history of our Saviour's passion into this uncouth tongue. Thus one serious difficulty is happily surmounted much sooner than we had expected. An Indian gentleman who visited Shiloh in May, and who passed through this place a few weeks ago, was much struck with its external advantages, and the progress already made by the Brethren. The fertile fields and thriving herds have contributed so materially to the support of the Missionaries, that since the arrival of Brother Fritsch, the whole expense to be borne by our Mission-fund is comparatively trifling, amounting for the space of 17 months, to little more than 90*l.* sterling. From Enon I have had no letters of late. The awakening among the farmers is, as far as I know, still progressing; and those who first turned to the LORD, continue steadfast in the faith. A few weeks ago I was called to the wife of a neighbor, who was dangerously ill. Approaching her bedside, she grasped my hand, and, with great fervency, repeatedly exclaimed, 'The LORD himself sent you to this land, in order to be the means of saving my poor soul from perdition; this I wanted to tell you, and to thank you for your kindness before I die.' She then reminded me of a conversation I had with her in March, 1829, when her life was endangered by the bite of a venemous lizard, of which conversation she had scarcely forgotten a word, and which had been made a blessing both to herself and her husband, and through them to the whole neighborhood. She further related, that at the Gnadenthal church she had found food for her soul, and that the religious tracts which I had given her from time to time, had been truly useful to her. She observed that she could so conveniently put one or two into her pocket, and thus carry the bread of life with her wherever she went. 'At first,' she said, 'I was ashamed of reading in my family Bible, for fear of being ridiculed on account of the change which had taken place with me; but one of the tracts I could easily conceal, and read behind a bush, or any where in the field, without being noticed; however, I am now no longer ashamed, and my husband reads the Bible, and prays with the whole family, both morning and evening.' This is, in all probability, the first spark of that fire which for some time has been spreading around about us; and certain it is, that the husband of this lady has been made useful to many of his neighbors. We are indeed far from taking credit to ourselves for what has happened; but we are thankful to witness the wonderful dealings of our Saviour

with his people, and to discover that our testimony of his dying love is not altogether in vain."

"*September* 14*th.*

"The celebration of the memorial-days of the 29th of August, and the 7th of September was again attended with special blessings. The single men spent the greater part of the afternoon of the former day in singing hymns under our trees, or in the infant-school, which is generally visited on festival-days, and afterward in the church, where Brother Lees gave them a treat, by playing on the organ some of your father's anthems. On the 7th of September, a married couple were baptized, and several individuals re-admitted; and the following day being Sunday, I found about a hundred fathers and mothers of families assembled on an elevated spot near our place, engaged in religious conversation, or in singing hymns together, as a sort of after celebration of the festival. When the people of their own accord, and in a simple, unaffected manner, seek such opportunities for mutual edification, you may safely conclude that their hearts are under the influence of the Spirit of God, and that they are alive to the one thing needful. It is also worthy of remark, that among nearly 150 married couples who were present at the festival, there appeared, on our previously speaking with them, not a single instance of serious disharmony.

"The heavy rains during the last days of August have been productive of much mischief in Cape-Town and the adjoining country. Many houses have been greatly injured or wholly demolished, and several persons lost their lives in the overflowing rivers, whilst others had narrow escapes. The acting governor has, I am told, caused the damage to be estimated, and endeavors to relieve the sufferers by exemption from taxes. So severe a storm has not been known since 1822; but in our neighborhood, and farther eastward, the rains were less violent, and unattended by serious accidents.

"Yesterday I received letters from Shiloh, written on the 29th and 30th of August. Whilst heavy rains deluged this part of the colony, a violent gale of wind choked the water-course on the Klipplaat with sand, to remove which will require some days' labor on the part of all the inhabitants. The Missionaries were well, and had heard nothing further of the Corannas. In the course of September they expected a visit from Colonel England, commandant on the frontier, who wished to consult with them on the measures necessary for their protection against the further attacks of the marauders. Some weeks ago, for the first time since I have been here, I sold two Bibles to neighboring farmers for 15*s.* sterling, the price prescribed by the Society some years ago, which sum is at the disposal of the Committee. If I were authorized to sell Bibles and Testaments at a reduced price, I believe that the Word of God might be brought into more extensive circulation in our neighborhood; but many, if not most of the people, appear to be too poor to pay the full price.

"The abolition of slavery in this country can, in my opinion, have none but a beneficial influence on our establishments, by purifying the present pestilential moral atmosphere, in which our Hottentots are in a measure compelled to live. Our neighbors appear to be very reasonable when speaking on this important question."

"*November 5th.*

"In the beginning of October, Sister Hallbeck and myself were engaged in speaking individually with all classes of our congregation who are not yet communicants, and were greatly delighted to discover traces of a work of grace in many hearts in which we did not expect to find them; though, on the other hand, we meet with others who are not alive to the welfare of their immortal souls. October 13th was a season of revival to many. On this occasion four became candidates for baptism, four adults and four children were baptized, seven were received into the congregation, nineteen were spectators at the holy communion, ten of whom will be confirmed to-morrow.

"The Brethren Teutsch and Luttring being tolerably restored to health, the former left Elim on October 12th on his intended journey to Groenekloof and Cape-Town, mentioned in my last; and, after having held divine service at one of the farm-houses, arrived here on the 14th. On the 15th we set out together from this place, and returned on the 25th, after a very prosperous and agreeable journey. At Groenekloof Brother Lehman was unwell, but the other Missionaries were in good health and spirits. The infant-school produces salutary effects there, as everywhere else. The heavy rains in August have damaged some of the Hottentot houses, and washed a good deal of sand and rubbish into some of the gardens; but they have proved very beneficial to the fields of the Hottentots.

"At Cape-Town, Mr. Skirrow, the government architect, gave us much valuable advice regarding the building of a church at Elim, both with regard to the plan and the choice of materials, and very kindly offered his professional aid whenever we should want it. One object of my visiting Cape-Town was to pay my respects to Colonel Wade, the acting governor; but in this I was disappointed, for whilst I was proceeding to town by the pass of Franschehoek, his Excellency, with an aid-de-camp, and the Attorney-General and family, crossed the same range of mountains by Sir Lowry's Pass, on a visit to Gnadenthal, Zwellendam, Worcester, &c. As soon as the Brethren here heard of his intended visit, Brother Schopman was sent for from Elim, being better acquainted with the English language than any of the others. The kindness and condescension of the Governor, who arrived on the 22d, and set out for Zwellendam on the following day, soon removed their diffidence, and this visit proved as agreeable to the Missionaries as gratifying to the visiters. His Excellency not only expressed himself highly pleased with Gnadenthal and its

institutions, in the presence of the Missionaries, but also in Zwellendam and other places which he afterward visited, as I have just learned by a letter from the civil-commissioner of our district. He intends repeating his visit ere long, in company of his family, that his lady may share his gratification. He was particularly pleased with our infant-school, and greatly surprised at the talents developed by my young Hottentot assistant in conducting it. The children were examined on religion, natural history, and other subjects, and went through their various exercises in a very pleasing manner. The only thing which the governor seemed to regret was, that the English language is not introduced in our schools, which is, however, for the present impracticable, much as I could myself wish it.

"Brother Stein is gone to Hemel-en-Aarde to assist Brother Tietze as long as may be necessary. Sixteen lepers were lately advanced in the privileges of the Church, of whom four became candidates for baptism, and four were baptized. While our neighborhood has had abundance of rain, Enon and the interior are dry and parched. The Missionaries there wish to build a small house for an infant-school, which, with attention to economy, we cannot but encourage; knowing, by experience, how beneficial such establishments are in our Missionary stations. The expense is estimated at about 75*l.* which I trust we shall be able to meet in some way or other.

"Government appears anxious to check the murderous inroads of the robbers along our northern frontier, and I hope it will be done effectually. Up to the 23d of September, Shiloh had not been again disturbed, and a military detachment was out in search of the banditti, who had suffered severely on another point of the frontier, by a commando under a certain Redelinghuis. This courageous leader, and his little band of borderers, have been honorably rewarded by government.

H. P. Hallbeck."

FROM BROTHER L. TEUTSCH.

"*Elim, August 17th*, 1833.

"Dear Brother,—Elim goes on prosperously, increasing in size and in the number of inhabitants. At the close of 1832 the latter amounted to 201, and in the course of this year thirty-two have been added to them, and nine children born. This increase is encouraging, but it is still more so to know they receive spiritual benefit from living here. I can truly say, that for several years past the Lord has shown great mercy toward us. Peace rules in our borders, for which we are truly thankful to the Prince of Peace, who has power to destroy the work of Satan. Many of our people have advanced in church privileges; fifteen have been appointed candidates for baptism; seven adults and ten children have been baptized, and ten admitted to the holy communion. We have had great satisfaction in speaking with our people, particularly

with the communicants. Their simple and heart-felt declarations of love and confidence to our Saviour, cause us to bless and praise him for the work of his Spirit.

" Brother Hallbeck has probably informed you that an infant-school has been begun in this place. It commenced on October 1st, last year, with prayer; and the LORD has vouchsafed a rich blessing upon it. Some of the best scholars read in the New Testament; some spell well, and others are learning the alphabet. A year ago, not one of them knew a single letter. They are particularly pleased, when I lecture on parts of sacred history, by questions and answers, which the older children readily learn. They also learn many hymns. They have lost that timid, sulky disposition, natural to the Hottentot character, and exchanged it for open-heartedness and friendliness. When we meet them in the streets, they like to speak of what they have learned, and every where you hear them singing hymns. In short, it is a delightful task to instruct these little ones. I consider it a great favor shown to me, that I am permitted to drop a seed into simple hearts, which may produce fruit for eternity. The children are from two to five years old. Brother Hallbeck has given us a number of scripture prints, which ornament the school-room, and help to explain many circumstances in the life of our Saviour. Many of the farmers are surprised at the answers given by the children. Besides the faithful assistance afforded by my wife, we employ a Hottentot teacher.

" Brother Luttring keeps a school for the older children. He has thirty-four, and we have forty-three children under our care. But we are not without trials and drawbacks. In December last I was attacked by a very severe illness; and again, in June, a dangerous inflammation of the throat brought me near the grave. To this day, weakness of the chest forbids my speaking in public or keeping school, which Brother Schopman has meanwhile attended to. The LORD, who knew these trials were necessary for us, remembered mercy in judgment, and sent us our dear friend and brother Dr. Lees, whose advice has been of essential service to me, as also to my wife, and to Brother Luttring.

" Since the Elders' Conference of the Unity have given us leave to build a church in this place, I cannot say but that I desire to live, that I may have the favor to assist in its erection.

" We are particularly gratified and encouraged by observing the work of the LORD among the farmers in our neighborhood, who have a great desire to hear and understand the word of GOD. They diligently attend our worship, and have likewise many opportunities for private devotion in each other's houses. For these proofs of the LORD's mercy and power, you will join us in praising his holy name."

FROM BROTHER W. C. GENTH.

" *Enon, August 28th*, 1833.

" DEAR BROTHER,—Here at Enon we dwell undisturbed, and proceed regularly with our schools and the preaching of the

Gospel. The word of the Cross often makes a deep impression upon our audience, particularly on festival occasions, at baptisms, and the celebration of the holy communion. In speaking individually with our people, we hear many encouraging declarations of their love to our Saviour and their experience of his grace; but we wish to see more fruits of a lively faith, and that their walk and conversation were always conformable to the Gospel. If temptations arise, they are too apt to be led astray, and some seem to be still careless and unconcerned; but we trust that these also will be visited by the grace of GOD and the power of his Spirit. Infant-schools are now justly considered important, and my fellow-laborers here wish to have one established in this place, according to Brother Hallbeck's advice. Our usual schools are, one in the forenoon for the boys, and another in the afternoon for the girls. We should require a building for an infant-school, about forty feet by twenty, at an expense of about 50*l*., for which we have no means; but the LORD can provide for them, if he sees fit. Brother Halter is willing to undertake the charge of it.

"The rains which have prevailed this winter, have caused the grass to grow in abundance. The climate of Enon is healthy. Twice we have had hoar-frost, and the degree of heat in the shade at noon is from 75 to 80 of Fahrenheit. At present we have a delightful spring. The vines are thriving, and the almond-tree is in full flower. Oranges grow well, and we enjoy them every day. The cattle have plenty of pasture, and milk is in abundance, which, with Indian corn, is the daily food of the Hottentots. But we have very uncertain dependence on the Witte Revier; and if there is no irrigation, our people cannot cultivate their grounds, and must seek support in other places, by which their spiritual interests suffer; but our Heavenly Father can send us what we want for our subsistence, as he did last year. Brother Schmitt's well-contrived mill and pump have for some years past been rendered useless by the violence of the inundations, so that we can no more water our garden before the house, but must carry water in buckets to the orange-trees. Add to this, immense swarms of locusts visit our neighborhood, and devour the pastures and corn, till the wind carries them into the sea. Brother Halter has made a garden on the other side of the river, which furnishes us with potatoes and other garden crops, but here the porcupines do us much mischief.

"By GOD's mercy, all the Missionaries are at present in good health. They beg to be affectionately remembered to you."

2. EXTRACT OF THE DIARY OF SHILOH ON THE KLIPPLAAT RIVER, FOR THE YEAR 1833.

January. "The Gentiles also shall know that I am the LORD who sanctifieth Israel." This glorious promise, contained in the text appointed for the first day of the year, strengthened and encouraged us on entering upon a new period of time; and we

could hope that the LORD, in his unbounded mercy, would grant us to behold its fulfilment even among the Tambookie nation.

During the following days, Brother Hoffman and his wife spoke to all the inhabitants of our place, and were thankful to find that many value their privileges, and that some prove their faith by their walk and conversation. These have no more pleasure in their heathenish customs, but see and confess the wretched effects of these Satanic devices. The greater number of the inhabitants, however, remain in the sleep of sin, and endeavor to continue these abominations. They had appointed a heathenish dance in the night, of which some Hottentots informed Brother Fritsch. He immediately went, and found above twenty men and women assembled in one of the houses. Some of the dancers had lived here a long time; the rest were visiters. Fearing that these customs might by degrees become more general, we gave them notice that they should quit the place in two days. Some of them are rich in cattle, and consider themselves their own masters. We trust in the power of GOD, with whom nothing is impossible, and pray that in his own time he would in mercy deliver them by the word of the Cross, and grant to them also life and salvation. May he give to us, his poor servants, faith and courage; and so bless our imperfect labors, that a congregation of believers may be gathered at this place, who may shine as a light to all around! We have been pleased of late to see some improvement in outward order and decency among our Tambookie converts. One of them in particular gives his countrymen an example, such as we wish they may all follow.

On the 16th, after long continued drought, the most tremendous storm occurred which we have hitherto witnessed; it lightened and thundered without ceasing, and the lightning struck in several places near us.

18th. Joseph, a Mantatee, and a Hottentot woman, were added to the class of candidates. In the afternoon, Mapas and four of his people arrived, after an absence of two years; he seemed in a friendly humor, and did not, as formerly, beg and demand gifts. Late in the evening, we had a thunder-storm, with even more violent rain than on the 16th. The valley toward the S. W. was inundated, and the site of the old settlement laid completely under water. The torrents of water did much mischief, and burst several dams.

21st. The women were engaged in cutting and drying peaches. Though the trees are still young, they have yielded a considerable crop, for which we are truly thankful.

28th. We spoke with some Bushmen and their wives, whom we permitted to dwell here for a limited time. These people exhibited the true state of the Bushmen; they were remarkably dirty, and looked quite smoke-dried. The women had no clothing but a kaross, but their legs were decorated with strings of coral beads.

February. In these days, an inhabitant called Stephen, who

has lived here three years, with four wives, gave us notice that a fifth had been sent to him from the interior. He was informed, that as all this was contrary to the Word of God, he must quit the place. He not only would not obey, but took another. He even kept a heathenish wedding-feast, to which he invited some of the inhabitants. This man seems quite hardened and infatuated by sin; and the preaching of the Gospel, which he has seldom attended, seems to make no impression on his heart.

14th. One of the Bushmen fell sick, and we had an opportunity of seeing how these poor people are sunk in superstition. The patient sent for an old woman to dance for his recovery. He pretended that the sorceress had brought a pair of antelope horns out of his head, by which his pains had been mitigated. We represented to him how foolish and useless such ceremonies were, and directed him to Jesus as the only physician of soul and body; which seemed to make him very thoughtful.

24th. Brother and Sister Hoffman met the class of communicants. Several of them observed how necessary it was to hear daily the words of Jesus, that pride and self-love might be destroyed in their hearts, through the operation of the Spirit of God.

March 16*th*. Some of our Hottentots shot a young lion near the settlement, and wounded another.

27th. A Tambookie came and begged leave to reside here, and we were disposed to grant his request. The day after his child died, of which he immediately informed us, asking how he should conduct the funeral. We were surprised to find him digging his own child's grave, for their custom is to place a dead infant in an ant's nest, near which the mother must sit three days.

29th. An old Tambookie woman died, and we were pleased to observe that our representations had been attended to, and that a grave was prepared for her; but it was left to hired Bushmen to carry her out of the house to be interred. The latter demanded a cow for their trouble.

During the last year we planted 200 vines in our garden, and now we have the pleasure to enjoy their fruit.

30th. We entered upon the passion-week, and offered up fervent prayers to the Lord, that he would cause the word of his sufferings and death to become the power of God unto the salvation of many souls. Brother and Sister Fritsch spoke with every individual in the congregation. It was pleasing to observe that our converted Tambookies obtain more insight into divine truth, and begin to be truly aware of their sinful state by nature. We were also glad to hear grateful expressions of some Bushmen, that they were favored to hear the word of God. The children were free and unreserved, and repeated much of what they had learned at school.

April 3*d*. Eight persons, four of whom were Tambookies, were added to the class of candidates for baptism. Two Tambookies were appointed for confirmation. One of the Tambookie

women said, she considered the Missionaries as her fathers, and was convinced that they only declared the truth which GOD had revealed in his Word.

In the evening, a Caffre captain, called Quambe, arrived here, with a retinue of twenty-three men and nine women. He pretended to come merely to claim our friendship; and requested permission for his people, who belong to a large tribe of Caffres, living two days' journey from hence, to come into our neighborhood, by which change he hoped the mortality among their cattle would cease. Their visit was unpleasant, as it prevented our celebrating the communion on this day. On Good Friday violent thunder-storms occurred, and we had to postpone the Lord's Supper to Easter Sunday.

Another disturbance was occasioned by the horses of the said captain's company damaging the grounds of the Tambookies. As the captain would not listen to their complaints, they at first threatened to use violence; but at last made peace. We were obliged to furnish food for the strangers, who yet complained that an ox had not been killed for them. They were likewise troublesome with begging. When Brother Bonatz made the captain a present of a knife, he declared, that, after all, he found this place was a city of GOD. He wanted to see our store-room, that he might get more presents; complained that Mapas had been to see us, and pretended that his grandfather had driven the Bushmen out of this country.

9th. He set off; but demanded provisions for the journey, which we furnished for the sake of peace.

May 8*th.* In the evening-meeting two Tambookies, Herman and Joanna, were confirmed for the first enjoyment of the Lord's Supper. Their state of mind and heart was very satisfactory; and we fervently prayed the LORD, to grant to these first communicants of the Tambookie nation, a deep sense of what they owe to him for his love unto death. They partook of the Lord's Supper on the 12th with the congregation.

18th. An English gentleman from Calcutta arrived here on a visit, and attended our Sunday's service. In the evening, a violent storm of thunder, lightning, and hail alarmed us. The lightning struck several times, and killed an ox near a Tambookie cottage. The man, in relating it, said that he now perceived that our GOD was a powerful GOD. No Tambookie will touch a beast killed by lightning, or otherwise destroyed, without being bled, lest they should become unclean; and the ox would have remained unburied, if our Hottentots had not removed it for the sake of the skin. We were glad to see the poor Bushmen making a good meal of the flesh. The idea of becoming unclean, among the Tambookies, refers even to their dogs, and two of the latter which had been about the dead ox, were washed and kept tied up. The people likewise, on such occasions, leave the dwelling for a season, and enter it again with ceremonies of eating and dancing. This did not take place here; but all the people belonging to the

kraal went to the river to wash themselves, kindled a fire, sung, and made all manner of grimaces, according to their heathenish customs. This they wished to keep secret from us; but Brother Bonatz had followed them, and was sorry to discover two candidates for baptism among them, who were of course excluded.

June 1*st.* One Hottentot and nine Tambookie families, in all 57 persons, requested leave to become inhabitants. They professed their sincere desire to hear and believe the word of GOD, and we pray the LORD to show mercy unto them, and bring them to the knowledge of himself as their Saviour.

6th. Brother Hoffman and his wife had very satisfactory conversations with the communicants, and we partook with them of the Lord's Supper on the 9th, without interruption from visiters.

On the 10th and 11th, large herds of cattle belonging to Mapas passed by our place. He is afraid of being attacked by hostile tribes, the most fierce of which are the Corannas, living on the great river, many of whom have horses and ammunition. He therefore intends to settle nearer the colonial frontier, hoping to live there in greater safety. We are certainly in an unpleasant situation, but we depend upon the mercy of the LORD, to whom all power is given in heaven and upon earth. We told Mapas, that if he wished to be under GOD's protection, he must forsake the many acts of injustice of which he is constantly guilty.

In these days the cold was intense, and the earth covered with hoar-frost. Great quantities of Tambookie grass, used for thatching, and therefore very valuable, was destroyed by fires both here and in the neighborhood; but we heard of another supply three hours' distance from hence Brother Hoffman, therefore, went with twelve Hottentots and Bushmen, and two wagons, to get a quantity sufficient for the roof of our church.

30th. Being the anniversary of the institution of Brother Bonatz's school, an examination was held, attended by 60 children. We found great cause to thank the LORD for the rich blessing which has attended this work. Upward of 20 children could spell very well, and one of the boys read fluently. All had learned the Lord's Prayer, the Ten Commandments, several hymns, and some questions and answers relating to Bible history.

We commend this important cause to the prayers and intercession of all our dear brethren and friends.

JOHN FRITSCH,
JOHN FRED. HOFFMAN,
ADOLPH BONATZ.

3. EXTRACTS OF LETTERS FROM BROTHER H. P. HALLBECK.

"*Gnadenthal, January 6th,* 1834.

"MY DEAR BROTHER, — In the course of the year 1833, we have had a small increase, notwithstanding that the mortality among young and old was greater than usual last year, amount-

ing to 42; whereas the usual average is between 20 and 30. But you know it is not so much the increase of our congregation in number, as the growth of its members in grace, which we are aiming at, and though, in this respect, we cannot judge so precisely as in regard to numbers, yet we fondly hope that our labors, which have been continued during the year in undisturbed peace from without and from within, have not been without the Divine blessing. Of this we have indeed had many encouraging proofs in the course of the year. The late festivals have not been quite as lively as usual, and the church, though filled, was not so crowded as in many former years. This has not been owing to any lukewarmness on the part of our inhabitants or neighbors, but to an abundant harvest, which kept many hands constantly employed, and left but little time for attendance on the usual solemn services. Yet persons not accustomed to our large auditory, thought our church extremely well attended; thus the Rev. Mr. Shaw, Wesleyan Missionary at Cape-Town, who addressed the congregation in the evening of Christmas-day, was agreeably surprised to behold so many hearers, and indeed, many more than he is accustomed to see assembled in the populous metropolis of the colony. Several of our old Hottentots have been called away during the last year; and I am happy to add, they all left this world of sin and suffering trusting in the Lord their Saviour, whose atoning death was the only foundation of their hope. There are, of course, many, particularly among our young people, whom we wish to see more deeply impressed with the importance of those things which make for their eternal peace, and less devoted to the vain and trifling things of this perishing world; but on the whole we have reason to be thankful for the quiet, orderly, and generally speaking, Christian conduct of our members; and for the steady attendance on the means of edification, both by our own people and a great number of our neighbors.

"The encouraging state of our school is another pleasing feature in the history of last year, which makes us believe that these seminaries will, in process of time, be productive of much good, as they indeed have been already. Our infant-school is so highly valued by the whole congregation, that if it were to be closed, as has been the case with a similar institution in Cape-Town, they would all feel as if they were losing their right eye. My assistant, I am happy to say, continues steady, gives full evidence of present, and the best hopes of future, usefulness. A very remarkable work of divine grace is manifestly going on in his heart. A suitable school-house for an infant-school is now building at Enon, and Brother Halter has engaged to become the teacher as soon as the house is ready. But I am sorry to say that Brother Hornig is in such an enfeebled state of health, that Brother Lees has no hopes of his valuable services being continued much longer. The symptoms are of that nature, that he may be suddenly called away. Enon and its neighborhood are again sadly parched, and there is but lit-

tle prospect of raising much produce in the gardens, though there is still sufficient pasture for the cattle, and therefore a good supply of milk. At Elim, Brother Teutsch is now preparing for the building of a suitable church; the windows, &c., are making in our carpenter's shop here. Brother and Sister Teutsch, who visited Gnadenthal in the middle of December, are at present well, and Brother Luttring likewise appears to be fully restored to health. It is a good time for building, on account of the cheapness of the necessaries of life, owing to the good harvest with which we have this year been favored. I hardly ever remember to have seen such a crop on the lands of our Hottentots; and the busy scene which the fields presented a fortnight ago, and which is not yet at an end, is truly enlivening. But the orchards are not so abundantly loaded as is usually the case with us. Brother Lees, who spent about a month in Shiloh and its neighborhood, does not mention a word of the Corannas, from which I infer that these marauders are already half forgotten; but I have just heard from Cape-Town that active measures are in progress, by which government hopes for ever to put a stop to their predatory excursions, and to insure the peace of the frontier. When this object is attained, the acquisition of the ever-flowing Klipplaat and its fertile banks will be far more valuable. O may the Spirit of God be abundantly poured out over that station, and its internal prosperity prove equal to its external advantages! Surely that Saviour whose hand led us thither, and who has sent, in the person of young Brother Bonatz, a chosen instrument for the work, has not done all this in vain, but will no doubt, in his own good time, glorify his name among the surrounding nations.

"Although the festivals of Christmas and New-Year were not attended by so large a concourse of people as usual, yet a considerable number of strangers and of our own people assembled on these Great Days, as they are here termed, and their conduct was in the highest degree exemplary and edifying. Our overseers, who are charged with the duty of preserving order on such occasions, had absolutely nothing to do, and could not sufficiently extol the peaceable and devout behavior both of Christians and Heathens, who were evidently assembled for no other purpose than to seek edification for their immortal souls. On Christmas-eve I had the pleasure, through the liberality of some friends, to distribute small presents to 143 children in the infant-school. The joy of the children was great, but I doubt whether it was so exquisite as that of my own heart. Their number has now increased to 153, and I shall be obliged to remove 30 or 40 into the other schools, the room being too confined for so large an assembly. During the last year, 19 persons became candidates for baptism; 23 adults and 43 children were baptized; 14 received into the congregation; 29 became candidates for communion; 35 communicants; 5 pair were married. Our numbers are at present as follows:—622 communicants; 78 candidates for communion; 135 baptized or received, not yet communicants; 396 baptized

children; 28 candidates for baptism; and 81 new comers and unbaptized children. Total 1340: 13 more than last year.

"Brother Lees, who left Shiloh on the 19th of December, and arrived in Enon on the 25th, has supplied us with fresh news from those parts: he writes—'I was much struck with the sudden change of country and climate, on emerging from the close but beautiful valleys of the Kat River district; but though the woods and prospects of the latter are much to be coveted, yet I cannot sufficiently admire the good providence of God, in leading our Brethren to a spot which possesses such pre-eminent advantages for a Missionary establishment as Shiloh. Brother Fritsch has succeeded in his great work of leading the water out of the river at a higher level, and seems no little gratified, as well he may, to think that his troublesome undertaking has put it in the power of the Missionaries to lay out new gardens to a very large extent. Brother Bonatz is fulfilling—I would even say far exceeding—the expectations and hopes which have been excited respecting his acquisition of the native language. To judge from the surprising progress which he has already made, we may cherish the confident hope, that, in a couple of years, the Tambookies will have the great advantage of having the momentous truths of the Gospel proclaimed in their mother tongue directly from the mouth of the preacher. Brother Bonatz has completed half of the translation of the passion-history, and hopes to have the whole ready by next Easter. The facility with which he conversed with the Caffres was a matter of surprise to every one on our visit to Caffraria; and I could myself perceive that he is more at home in the colloquial language, than Missionaries who have been six years in the country. The chief attraction to me here in Shiloh is the Tambookie school, and it would do your heart good to visit it. The affectionate manner, earnestness, and indefatigable patience of the teacher, and the eagerness, quickness of apprehension, and invincible good humor of the scholars, have equally astonished and delighted me. Indeed I am satisfied that if some of the good people in England, who are both able and willing to promote the welfare of their fellow-creatures, could but see Bonatz and his children, he would presently be put in possession of the means for building a suitable school-house. The building now in use, as both church and school-room, is not only very inconvenient, owing to its small size, but is further objectionable from the unwholesome air which is unavoidably engendered in it, the structure not admitting of sufficient ventilation."

"*Cape-Town*, 10*th February*, 1834.

"On the 31st of January, Brother Lees arrived in Gnadenthal with the two children from Enon who are to proceed to Europe; and as for various reasons I could not long defer waiting upon our new governor, Sir Benjamin d'Urban, who arrived here about the middle of last month, I left home on the 4th, and expect to meet his Excellency this morning.

"The foundation of the new church at Elim, which will contain more people than that in Groenekloof, and be unincumbered with pillars, was laid on the 27th of January, in the presence of the whole congregation and several neighbors, under a cheering sense of the presence of our Saviour; and the building is now going on under the direction of Brother Teutsch with great spirit and cheerfulness, the Hottentots lending their aid gratuitously, by making bricks and otherwise. No other masons are employed but those of Gnadenthal and Elim, and I doubt not they will do the work as well as any European tradesmen. To the congregation at Elim upward of 250 individuals now belong; and some of these, on my late visit, came to me of their own accord, and spoke of themselves in such a feeling, experimental manner, that it rejoiced my inmost soul, and made my eyes overflow with tears of gratitude. Seldom, indeed, have I witnessed such striking proofs of the powerful work of the Spirit. A few days before the building was commenced, a ship, the Linnæus, from Liverpool to Bombay, was wrecked on the neighboring shore; and at the sale of the wreck, Brother Teutsch was enabled to purchase some very useful timber at a reasonable price. I am to-day going to speak to our new governor about the building in progress, and to petition him to grant the remission of at least part of the taxes paid to government for the lands of the institution, having already obtained the assurance of the colonial secretary that he will second my request. While Brother Teutsch is so much occupied with the building of the church, the care of the infant-school devolves chiefly upon a pious young Hottentot widow, who was born and educated at Gnadenthal, where she spent the whole of her youthful years under the care of Sister Hallbeck. When I quitted Elim on the 29th ult., the Brethren and Sisters were well, and I pray that the Lord may preserve them in health, and long continue to us their valuable services.

"About the middle of January, we had the first prayer-day this year at Gnadenthal; on which occasion five persons became candidates for baptism, three adults were baptized, ten received into the congregation, and twenty-one became candidates for the holy communion, nine of whom are now under instruction for confirmation. The infant-school has suffered a temporary decrease, owing to the transfer of thirty-three children to the other schools, but the number still amounts to 125. There have been altogether not fewer than 84 children advanced from this institution to those for older children, since its establishment. The infant-school at Groenekloof is also prospering, and numbers at present seventy-four pupils.

H. P. Hallbeck.

"P. S.—I have just had a very satisfactory interview with Sir Benjamin d'Urban, who has expressed his willingness to assist us, as far as lies in his power, and to grant the petition above alluded to."

[From the "Periodical Accounts," &c.]

III. WEST INDIES.

1. JAMAICA.

EXTRACTS FROM THE DIARY OF THE NEGRO CONGREGATION AT FAIRFIELD, FOR 1833.

January 1*st*. Between twelve and one o'clock we assembled in the church for the first time in the new year. In a prayer, with which the service opened, we thanked the LORD for having preserved to us the house wherein we had so often experienced His divine nearness, during the unhappy disturbances of the past year, while so many chapels belonging to other denominations had been destroyed; we also entreated Him to gather again our still dispersed flock, and to preserve it from the wiles of the destroyer.

May our fervent prayers for this dear people, in many of whom are evident traces of a work of grace, and for the children in the school, be heard and answered! and may many others, during the year, be brought earnestly to seek their souls' salvation, and become a reward for our Saviour's agony and death on the cross!

April 2*d*. The Rev. Mr. Dallas from Spanish Town came to see us. He addressed the children of the refuge-school in their weekly meeting for instruction, and offered up a prayer.

5th and 7th. The services on Good Friday and Easter Sunday were numerously attended, and we trust will be followed by abiding fruits.

13th. We continued speaking with the communicants. A brother, who had been prevented attending for some time, expressed himself thus: "My heart is quite parched, and longs, like the dry soil, for a refreshing rain. I cried often in my distress to my dear Saviour to give me an opportunity to come to church; now He has heard my prayers, for my master has given me some of the days which for a time he kept from me. I come, therefore, to humble myself before the LORD, and to share in the blessings of His table."

Sunday 14*th*. The Earl and Countess of Mulgrave, whose intended visit had been previously announced, arrived about nine o'clock, with Captain Phipps, his brother, and Dr. Robertson, custos of St. Elizabeth's.

They all took breakfast with us, and afterward attended the preaching. They expressed their satisfaction with our mode of teaching, and the orderly behavior and stillness of the congregation. Shortly afterward they visited the refuge-school, and were present at the examination of the children. Although the school is but in its infancy, the progress of the pupils in several branches of female education appeared satisfactory to them. On taking leave Lady Mulgrave presented a donation of 10*l*. to the school.

May 10*th.* When conversing with some of the communicants of the south division, we had the pleasure to perceive true hunger and thirst after the bread of life. Several of them declared themselves in very humble and contrite terms. One said, "As often as the time draws near, that I shall go to the table of the LORD, I pray to my LORD in heaven to have mercy upon me, and to forgive me what has not been right in His sight; I call upon Him night and day to keep my soul from all harm, and to help me in every temptation." Another said, "Nothing can rejoice me more than when I can approach to my Saviour's table, and taste His love; surely He has done more for me, poor sinner, than I have deserved."

17th. The Rev. Messrs. Dallas and Panton visited Fairfield today. They are both very zealous and pious clergymen, and deeply interested in the spread of the Gospel among the negroes. How delightful to meet with such friends, who seek to promote the cause of the LORD and the salvation of souls, more than any thing else in the world!

21st. Brother Pemsel rode to Oatlands, to attend the funeral of the communicant David, who was found dead in his hut the preceding day. This old man had, during his latter years, to endure great hardships: having but a barren piece of land for his provision-ground or garden, and being too infirm for much bodily labor, he had to rely chiefly on the charity of others. He trusted to the end of his days in the LORD his Saviour; and frequently directing his eyes to heaven, would exclaim: "Oh my Saviour! look upon me, poor David." He was an old African, and could with great difficulty be understood.

Sunday, June 16*th.* Brother Pemsel officiated in Mile Gully. He was much gratified with the eager desire of the people to hear the word of GOD. It would be desirable to have a regular Missionary station there. Many gentlemen in that neighborhood are anxious for it, and have promised to contribute to their utmost, both in money and materials.

July 9*th.* We had the pleasure to welcome Brother and Sister Collis, as our future fellow-laborers in the vineyard of the LORD. May they both be blessed with health and strength, and become successful instruments in His hands, to bring many souls to the Saviour of lost sinners!

16th. We took leave of Brother and Sister Pemsel, who had faithfully served this congregation three years and a half. They were accompanied by our best wishes, and those of all our negro Brethren and Sisters, who were very sorry to part with them.

24th. Brother Ellis and Brother and Sister Collis visited Mrs. W. at Kensworth. This lady continues to display great interest in our Mission. Here they stayed two days, and had an opportunity of addressing the household, and several neighbors. The infant-school established in this place called forth their admiration; it reflects the greatest credit both upon the teacher and the lady under whose auspices it is conducted.

August 18th. Brother Collis visited Huntly, and catechized and instructed the negroes on Mr. T.'s estate. The conduct of that gentleman and his lady to their negroes is above all praise. No sacrifice appears to them too great for their spiritual improvement.

Sunday 22d. Many of the negroes came to speak with us individually, previous to the services. Many expressed themselves in very satisfactory terms. Some, however, we fear, though conversant with the language of Zion, and apt in the use of religious phrases, have not yet fully seen into the heinous nature of sin, and the necessity of not only trusting to the sacrifice of our great High Priest for pardon, but of taking him as our example amidst the snares and fascinations of an ungodly world.

September 29th. This day having been appointed for the celebration of the memorial-day of the married people, the negroes began to arrive in numerous groups at an early hour, so that when the bell rung for the service, our church was immediately filled. Such a sight had not been witnessed here since martial law was proclaimed.

The celebration of this festival is of peculiar importance, and calculated to produce very beneficial effects. The negroes are apt to separate from one another on frivolous grounds, and for trifling offences, so that the nature of the conjugal union, and the necessity of united efforts in bringing up their children in the nurture and admonition of the LORD, require to be clearly and forcibly explained. For this, the celebration of such a day affords an excellent opportunity.

October 26th. Miss S., who had been on a visit of some days in Fairfield, left us this morning for Spring-Vale. During her short stay in our settlement, she had been most assiduous in the instruction of the scholars in the Refuge, and had stimulated them to still greater exertions, by the distribution of several small presents. Her spiritual conversation also with some of the members of the Church will, we hope, be attended with beneficial results.

29th. On the evening of this day we interred the remains of our late negro Brother, Henry Carmel. He had attained a great age, and was acquainted with the early history of our Missions in this island, and with many of the Missionaries. When a child he removed with his mother from the Bogue to the newly-formed station at Carmel, from which place he received his name. With the state of his mind during the early period of his life, we are not acquainted. During his latter years he had become more particularly intent on making his calling and election sure; and amidst the pains of a sickly tabernacle, and the loss of worldly comforts, appeared to feel a deeper interest in his Saviour, and the realities of the unseen state. We confidently hope that he is numbered among those who have washed their robes, and made them white in the blood of the Lamb, and are now before the throne of GOD.

November 13*th.* Spoke with our people, when several expressed themselves with great feeling, and we trust with sincerity. One of them remarked, "that he used to be very unhappy, often fearing that the very trees would fall upon him as a judgment from God; but now," said he, "I feel quite happy, and sometimes wish to die." On being asked if he could read, he replied, "I am trying to learn, and hope soon to be able to read my Testament; there are so many kind words in it."

27th. The Brethren attended the conference at New-Eden, returning by way of Ambey, Silver-Grove, and Huntly; they were particularly delighted with the scenery on this road. Every turn up the mountains struck out some new beauty. Though well acquainted with the scenery of Cumberland and Westmoreland, and with the lakes of Scotland, they were almost tempted to declare, the views of this day superior to any thing they had yet seen. Mountains that in the valley appeared of great height, sunk into comparative insignificance amidst the numbers, and more commanding aspect of their fellows. The plain below presented a varied picture of wild savannah, tracts of brushwood, and extensive cane-fields of the most delicious green; in the distance was the ocean girting the scene, and flashing its silver light, while rocks crowded with ferns and shrubs, and trees of stupendous growth, loaded with the most beautiful parasitical creepers, adorned the ground in front, and displayed all the richness and luxuriance peculiar to a tropical climate.

December 15*th.* In speaking with the baptized, who are at present busily engaged in the coffee-plantations, we urged upon them the necessity of keeping their attention primarily directed to heavenly things, even while securing the provision necessary for their bodily wants.

31st. After a blessed celebration of the Christmas season, we met this evening for the solemn conclusion of the year. Brother Ellis reverted to the many mercies we had enjoyed during its progress, and to the inadequate return we had made; besought the Lord's pardon for our demerits, and entreated his continued protection to the end of our days, so that we might be prepared to meet him, when he shall come to call us to himself.

The congregation consisted at the close of the year of 456 communicants; 82 candidates for the holy communion; 120 baptized adults; 468 baptized children; 121 candidates for baptism; 241 new people. Total 1488.

John Ellis, John Collis.

EXTRACTS FROM THE DIARY OF IRWIN-HILL, FROM JANUARY TO MAY, 1833.

January 1*st.* Most of the slaves in this parish were attracted by the performance of a foolish fete, (now revived after fifteen years' discontinuance,) which leads them into great temptation.

However, a few joined us at noon, to begin the year with prayer and praise, and another small company met in the evening. These were graciously owned by our LORD; and their expressions of thankfulness tended in some measure to dissipate the gloom with which the prevalence of dissipation and irreligion seemed to surround us.

10th. The communicant Sister Mary Delaney, of Tryall, departed; her son was unfortunately shot by one of the militia in the late disturbance, since which time our late Sister gradually sunk under her bereavement.

17th. Sister Light visited the sick Sister Hall. This Sister has, through mercy, learned to know herself as a sinner, and JESUS as her Saviour. Her consistent behavior entitles her to the respect she enjoys from her brethren and sisters; but her adult children, by their untoward conduct, continue to grieve her spirit. She, however, perseveringly prays for them, recollecting that once she was like them, till apprehended by Divine grace.

Sunday, March 17th. We enjoyed the holy communion with our dear flock, having previously conversed with 73 communicants, and were able to rejoice over the majority of them.

29th was the funeral of the baptized youth Edward Spence, of Tryall, by whose prudent conduct and timely interference that property was in a great measure saved from being burned during the late insurrection. He acted as a doctor in the hospital, was a steady and very useful servant, and his loss will be severely felt on that property.

Sunday, 31st. Yesterday evening about 30 adults and children, chiefly from Irwin estate, assembled to enter with us into the passion-season, when we prayed our Saviour and High Priest to bless us with a deep and lasting impression of his great love, which he so strikingly displayed by his sufferings and death on the cross; and that being conscious of our great need of so precious a sacrifice, we may love him more ardently than ever. At the close of the day, a number of our people came to express their feelings toward Brother and Sister Light in the prospect of leaving them for a season. May the LORD grant them their hearts' desire!

April 1st. We have a continuance of dry and windy weather; the springs drying up, and the river moving sluggishly on; much disease abroad, and many around us daily called out of this world.

2d. Visiting the hospital, Brother Light conversed with the communicant Brother Samuel Hall, who had been very ill, and continues feeble. His childlike dependence on, and resignation to the will of GOD, was quite cheering to the spirit of his visiter. He has been a man of many trials, and often suffered in the flesh; yet, in the midst of these troubles, he has ever manifested a calm and peaceful disposition, the effects of our Saviour's grace in his heart, which it is truly edifying to witness. His mind is at present keenly tried by the departure of Edward Spence, (above

mentioned,) his eldest son, in whom he greatly delighted, and by the dangerous illness of his only daughter.

On Good Friday, the greater part of Irwin people having obtained a free afternoon, assembled to hear the account of our Saviour's last sufferings and death. At night, a company ventured to come from Williamsfield, to whom the history of our Lord's passion was read; and when all was over, and we were about to retire to rest, two men and one woman came running from Williamsfield, a distance of nearly four miles, having set out the moment they were relieved from their evening spell at 8 o'clock, to get a taste, as they said, of what might be had, since they could not come in time to the meeting. With these we conversed on the blessed subject and prayed. They left us well pleased, and, as they said, refreshed by what they had enjoyed. At the close of the season we can truly declare that it was a blessed time to our hearts, and to all who were able and willing to attend the meetings.

From Easter 1832 to 1833, 12 adults and 24 children were baptized; 5 received into the congregation; 3 re-admitted; 11 partook of the Lord's Supper for the first time; 5 were admitted as candidates; 13 departed; 7 were excluded.

May 4th. Brother and Sister Ricksecker came from New-Beauforts, where they had been a few weeks for the benefit of their health.

5th. Brother Ricksecker preached to an attentive auditory from the words:—"We preach not ourselves, but CHRIST JESUS the LORD." At a following service, Brother Light introduced our dear Brother and Sister Ricksecker to the assembled congregation as their servants for JESUS' sake, commending them in prayer to the LORD, and to the confidence of the whole flock.

JAMES T. LIGHT.

REPORT OF THE SCHOOLS IN JAMAICA UNDER THE SUPERINTENDENCE OF THE UNITED BRETHREN.—MARCH, 1834.

THAT the Missionaries of the United Brethren in Jamaica have not been unmindful of the benefits of a religious education, will be evident from the fact that upward of 800 children, the majority of whom are slaves, are now instructed under their superintendence. Above one-half of these receive daily instruction, and a great number are able to read those Scriptures which are profitable for doctrine, for reproof, for correction, for instruction in righteousness. In the prosecution of this important work, the Missionaries have been kindly and effectually aided by many Christian friends, without whose concurrence and co-operation their plans could never have been carried into execution.

The following is a short notice of the different schools connected with the Missionary stations of the Brethren in Jamaica:—

I. FAIRFIELD.—1. *Somerset School.*—The number of free children in this school has been as high as fifty, but of late, owing

to various causes, has fallen to about 30. It is established among the small free settlers on the Parottee Savanna, about eight miles from Fairfield, and is visited every fortnight by a Missionary from thence. They are gratuitously taught to read the Scriptures by a salaried teacher, and may likewise be instructed in writing and arithmetic, but at the parents' expense. A number of children have already left the school, benefited by the instruction received. There is no other school within many miles.

2. A small *slave-school* at *Fairfield*, averaging twelve to sixteen children. The early age at which slave-children are sent to work, prevents the number being greater under existing circumstances. They learn to read and to repeat hymns, portions of Scripture, and the Catechism.

3. A slave-school at Huntly, the property of Mr. and Mrs. Tomlinson; the children receive daily instruction in reading, &c.; and an evening-school is kept for adults.

4. *The Female Refuge-school*, numbering at present thirty-five free girls. This institution was set on foot by a committee of pious ladies, but intrusted entirely to the care of the Brethren at Fairfield, for religious and useful instruction. It is hoped, that, with the Lord's blessing, it may become a nursery of souls, and that the children, when grown up, will instil the Christian principles they receive, into the minds of those around them.

5. A Sunday school is also held at Fairfield, but is not so well attended as could be wished.

II. New-Eden.—1. A daily-school is held for the children of slaves on the Bogue and adjoining estates; the number attending is fifty. The same impediment, arising from the early age at which the children are sent to work, exists here.

2. A school for slave-children has just been commenced by Brother Renkewitz, near Rippon, in Mile Gully.

Great difficulties in the way of a *regular* Sunday school are found to arise, chiefly from the profanation of the Lord's day during crop-time.

III. New-Bethlehem.—1. A flourishing daily-school is kept by Brother and Sister Haman, consisting of from fifty to sixty slave children from Malvern. They learn to read, to recite the Catechism, as well as portions of Scripture and hymns.

2. The Sunday school is well attended by seventy or eighty children.

IV. New-Fulneck.—1. There is a daily slave-school at *Spring-Vale*, with upward of fifty children; instruction as before. The bigger girls also learn to sew.

2. A daily slave-school at *Bloomsbury*, averaging sixteen to twenty children. This school having been established only eight months ago, the children are not so far advanced. Instruction the same.

3. A small school of twelve children, mostly free, near Springfield.

4. The children on Y. S. and Ipswich estates receive *oral* instructions once a fortnight.

5. The Sunday school, out of crop-time, is pretty well attended.

V. New-Carmel.—1. A school of about twenty children, mostly free, at *Woodlands*. At the same place, an evening-school for slave children is kept.

2. The *Cruse school*, with sixty children, nearly all of them slaves. It is established on the property of Mr. and Mrs. F. Cooper, who give it every possible encouragement, in consequence of which the progress of the children is very cheering.

3. *Hopeton school*, with nearly 100 slave children, supported entirely by our esteemed friends, Mr. and Mrs. Scott, but under the inspection and ministry of the Brethren. These last two schools have done very much for Christian instruction; many have learned to read, and, it is to be hoped, will walk in the path of true religion.

4. A flourishing Sunday school, consisting principally of children, who have not the means of daily instruction.

VI. Beaufort.—1. A daily-school has been recommenced in this vicinity, which we hope will thrive. Upward of twenty children have entered their names.

2. There is also a Sunday school of sixty children.

VII. Mesopotamia.—1. On the estate nothing can be done, but in the way of a small Sunday school.

There is every prospect that a school lately established at Grange, in the mountains separating Westmoreland and Hanover, where from seventy to eighty are of suitable age to learn, will succeed.

VIII. Irwin-Hill.—1. Besides *oral* instruction to the children on several estates, and

2. A small Sunday school,

3. There are a number of free children who receive daily instruction, and

4. The children of Fairfield and Irwin estates are taught to read, &c., three times a week.

On a retrospect, the Missionaries cannot but feel thankful, that, at a time when most estates were closed against instruction in reading, the Lord has opened to them so many doors of usefulness to the rising generation. Now that a new system is about to be introduced, under which it is hoped that greater facilities for instruction will be afforded, they trust the friends of the negro will, by their Christian liberality, enable them to do more in a work so absolutely essential for the future temporal and spiritual advantage of this island. There is an urgent call on the friends of humanity and of the Redeemer, to extend their aid to those whom they have been instrumental in delivering from outward thraldom. In the scattered state of the population of Jamaica, many a small thatched school-house, and many a teacher, will be required. As yet comparatively nothing has been accomplished;

and shall the means be withheld, when a general system of instruction seems to become practicable? There is likewise great need of prayer and supplication on the part of all who love the Lord Jesus Christ, that the Lord would raise up teachers of truly religious principles, a class of persons who are at present rarely to be met with, and render them the instruments in His hand, for extending to the youth and rising generation of this island, the knowledge of Him, "*who is made unto us wisdom, and righteousness, and sanctification, and redemption.*"

EXTRACT OF A LETTER FROM BROTHER J. ELLIS.

"*Fairfield, February 8th*, 1834.

"My Dear Brother,—In a letter dated November 15th, I made known the precarious state of my health, and requested leave to pay a visit to Europe. Since that period, my complaint has several times assumed a more alarming form, and the doctor having advised me not to delay my voyage later than the beginning of March, our Mission-Conference agreed to my securing a passage home in the Black River packet without loss of time.

"As Brother and Sister Robbins appear to be destined for Irwin Hill, we resolved in our last conference that Brother and Sister Ricksecker should supply our place at Fairfield, in as far as regards the care of the congregation and the refuge school, and that Brother Zorn should take charge of the home correspondence, drawing of bills, &c., during my absence. To the best of my knowledge, all our dear fellow-laborers are enjoying tolerable health, and proceeding with their work under the Divine blessing. The minds of the negroes throughout the island appear to be tranquillized, and less prejudice to prevail among the whole population on the subject of their instruction; there is reason, therefore, to hope that all parties will eventually be satisfied. Many members of our congregation at Fairfield, who since the rebellion have been afraid to come, are now returning from week to week. You will see, however, by the accompanying statement, that at the close of last year our numbers fell considerably short of what they were before the disturbances. We greatly require an out-post in the Mile-Gully district, for the benefit of the distant members of New-Eden and Fairfield congregations.

"The congregation at Fairfield and New-Bethlehem consisted, at the close of 1833, of the following:—

	Fairfield.	New-Bethlehem.
Communicants	456	22
Candidates for communion	82	16
Baptized members, not communicants,	120	41
Carried forward,	658	79

	Fairfield.	New Bethlehem.
Brought forward, - -	658	79
Baptized children - - - - - - -	468	54
Candidates for baptism - - - - -	121	86
New people - - - - - - - -	241	180
	1488	399

Total - - 1887.

These, together with ourselves, we again commend to your faithful intercessions at the throne of grace."

FROM BROTHER ZORN.

"*Spring-Vale, January 20th*, 1834.

"DEAR BROTHER,—Christmas and New-Year have passed in the greatest tranquillity, which was more than many anticipated. When on the 1st of December, after the public service, I read and explained to the assembled congregation the King's proclamation, announcing the intended changes in the condition of the slaves, the intelligence was received by some with incredulity, by others with disappointment. On putting the question, whether they had been informed they would be free sooner, the answer was returned, that they had been told they would be free at Christmas! A fortnight after, when I again read the proclamation, I gained more credence, and now rejoice to think that I was perhaps instrumental in preventing some of the poor people from bringing themselves into trouble. The attendance on public worship for the last six months has been very encouraging, averaging at least 400; and we have not been without proof, that the word of the LORD, by the energy of the life-giving Spirit, has accomplished that for which it was sent—"by turning men from the love of sin and the pursuit of worldly pleasures, to the love of holiness, and causing them to press forward toward the mark for the prize of our high calling of GOD in CHRIST JESUS." Of the few against whom we were obliged to exercise church discipline, the greater part have lamented their sins, and we hope, humbled themselves at the feet of their crucified Saviour. One or two especially have evinced that their sorrow was after a godly sort, by the particular attention they now pay to the Lord's day, and to the house and word of GOD; their anxiety to learn the way of salvation being evident, in their retaining in their memories the substance of the discourses delivered.

"The services on Christmas-day and on the Sunday following, were attended by great numbers, among whom were many strangers; and on the hearts of some, we trust the Gospel of the grace of GOD our Saviour has made an abiding impression. While we are principally anxious to perceive evidences of a living faith in the life and conversation of our hearers, we cannot but rejoice at

the enlargement of our sphere of usefulness, by the accession, during the year past, of nearly 100 adults to the numbers on our list, and by a more ready access to about the same number of children. On looking over our books on the 6th instant, we found the numbers as follows: 54 communicants; 140 members of the congregation not yet admitted to the Lord's table; 231 new people and candidates for baptism: total 425 adults. To which if you add nearly 200 children, the number of souls under our care will be found to exceed 600. On the second Christmas festival, we had a cheerful love-feast with all our children, nearly 200 being present, on which occasion they repeated verses, hymns, and texts, and sang anthems. The best behaved children received little rewards. Of the children who attend our chapel, some enjoy far greater advantages than others; we hope, hereafter, the fruit will appear in their lives. About 100 of them receive daily instruction in reading, and commit hymns and the Catechism to memory; of the other 100, the greater part belong to Y. S. and Ipswich estates, where I visit and catechize for an hour and a half once a fortnight. They do not learn to read.

"The proper observance of the Lord's day is, we hope, becoming better understood and attended to. The following incidents relate to this subject:—In consequence of severe drought in the early part of the year, there was last autumn a great scarcity of provisions. The slaves at H—— had been often derided by their neighbors for their regularity in frequenting the house of God, and their strict observance of the Sabbath, and were told that when provisions became scarce, they would be glad to buy of their neighbors, who were not such fools as to waste their time at church. The very reverse, however, was the fact! Many of those around, having equally good soil for their grounds, flocked to purchase food of their sabbath-keeping friends. A woman who is employed in our house informed us, that formerly, after she had attended the morning service on a Sunday, she thought there was no harm in going to her provision ground; but, said she, 'since I know it to be a sin, I have given it up entirely, and I find myself much the better for it; I am better in health, and my family, as well as myself, have always abundance of provisions, so that we can even sell a good deal.' Some time ago, a woman here was grating arrow root on Sunday; and when I told her it was a sin, and God's blessing would not rest on it, she replied, 'Oh yes! Why not? I shall sell it, and make some money.' She accordingly sent out her husband with it; but he, after going to Lucea and Montego Bay, (a round of 100 miles,) came back without being able to sell it; and though she afterward offered it for 5d. per pound, which is only one-fourth of the usual price, nobody would purchase it."

FROM BROTHER PEMSEL.

"*Mesopotamia, 7th January*, 1834.

"My Dear Brother,—It is now nearly six months since we came hither, I feel it therefore my duty to give you some information respecting the state of the little flock committed to our care; not that I have at present any thing very pleasing to communicate, since in many of the members I regret to find a spirit of lukewarmness and indifference. This causes us to send many sighs and prayers to the Lord for a revival of his work among us, especially as we seem to dwell "where Satan's seat is." Of those who truly love the Lord, and serve him with delight, several have departed this life during the past year, and have cheered and comforted our hearts by their dying testimonies. This was particularly the case with one of our communicant sisters, and I cannot forbear giving you a short sketch of her life and death. Our late sister, Jane Mason, being born of Christian parents, who were members of our Church in early times, was dedicated by them to the Lord in holy baptism, and as she grew up attended the meetings for the children with great regularity, till she was about twelve years of age. At this early period of life she gave way to the temptations of sin, and, following after the course of this world, forfeited in consequence her connexion with our Church. In the years 1826 and 1827, when our brethren, at the earnest request of the few formerly connected with us, recommenced preaching in these parts, she was one of the first who desired to be admitted into closer fellowship, and joined her husband in applying for the renewal of the Mission. In June, 1830, having in a very contrite manner expressed her sorrow for her past evil course, she was received into the congregation. From that time she was faithful in her attendance on the means of grace, and truly anxious to profit by the word of God. In November, 1831, she was confirmed, and partook for the first time of the holy communion, with many expressions of thankfulness. For some years past, her health has been declining, and she has often been dangerously ill, but it was not evident till about six months ago, that her sickness was unto death. During that period I often visited her, and was much edified in witnessing the firmness of her trust in the Lord her Saviour. She deeply regretted her inability to come to church, and participate in the spiritual blessings of the Lord's house; she was therefore very thankful when I held a meeting at her own dwelling. About a fortnight before her end, she was much refreshed by partaking of the Lord's Supper, and very feelingly expressed herself as follows:—'Ah! I long to be relieved from all my sufferings, and to go to my Saviour, who loved me, and did so much for me, poor sinner. I can truly say, that he has pardoned all my past sins, and removed the burden of guilt from my conscience. All the joys and pleasures of this world are unable to afford me true peace and happiness: this the Saviour alone can do.' She then

expressed her gratitude for all she had heard in her latter years at the church, and wished to be remembered to all the brethren with whom she had become acquainted. On the 5th of December, the day of her departure, I had been visiting our people in the mountains, and on my return learnt she had sent for me to come and pray with her. On my arrival at her dwelling, I found her in great pain, but still sensible, and able to recognise those around her; and while we were kneeling at her bedside, and commending her departing soul to our blessed Redeemer, her happy spirit was released from the suffering body, and took its flight to the mansions of bliss above. She was about fifty years of age. Her funeral, which took place on the following day at 4 o'clock, P. M., was numerously attended by persons of all classes, so that our chapel could scarcely contain the crowd. I spoke from Rev. xiv. 13—*Blessed are the dead which die in the* LORD, &c. Many tears were shed on the occasion, and I trust, that, through the LORD's blessing, some may be induced, by her consistent and godly walk, to seek to follow her, in as far as she has followed CHRIST. Such instances of the power of Divine grace in the hearts of our people are truly encouraging, and tend to strengthen our hands in the LORD, when we look upon the careless and inconsistent conduct of others.

"I have lately made some visits in the mountain districts toward the north, in the direction of Burnt Savanna, where a considerable number of people occasionally attend worship. We wish to establish a school and preaching place there, for the benefit of the poor free colored children, who are entirely without instruction. At Christmas a large number attended our services from those parts, and were very attentive. Crosspath, which is in the centre of this neglected population, is a very healthy spot, and well adapted for collecting a congregation."

FROM BROTHER JOHN SCHOLEFIELD.

"*New-Carmel, March 13th*, 1834.

"DEAR BROTHER, — Nothing can interest the Christian Missionary more, or give him greater pleasure, than to see *His* kingdom daily extend who shed his blood for a guilty and lost world. What pleasure to behold the strongholds of Satan give way, and the banner of the Cross set up in this place! to see those who have sought for happiness in this world and the things of the world, turn to the Saviour, who is the wellspring of salvation, the fountain of living waters, and the source of unfailing happiness and solid pleasure. This has been my happy lot ever since it pleased the LORD to call me into his service. Our brethren had formerly to sow in tears, without receiving the increase; others have entered into their labors, as reapers in the vineyard. During the last year another wing has been cut off from New-Carmel congregation, by the out-post of New-Beauforts having become regularly occupied in March last. By this regulation, 48 members, of whom 9 were communicants, 2 active assistants, and

121 new people and candidates, besides a great number of hearers and children, have been detached from this flock, and are now under the care of Brother and Sister Pfeiffer. Our own church still remains too small to accommodate all who wish to attend. The children of our Sunday school, and many other hearers, are crowded into so small a space, that it excites pity to see it; the pulpit stairs and every place is occupied, and not unfrequently some are compelled to sit outside the church. It is encouraging to witness such a desire after the word of life.

"Our numbers, (after deducting those now belonging to Beauforts,) amount to 471; of whom 122 are communicants, 365 baptized adults, candidates for baptism, and new people; of baptized children there are about 500. In the last enumeration I include Mrs. Scott's school, which comprises about 100. This school is carried on at the sole expense of Mr. and Mrs. Scott, and the manner in which it is conducted reflects the utmost credit on its worthy patrons. Mrs. Cooper's school, which is under the patronage of the Ladies' Society, is also included. This school is in a very flourishing state, and Mrs. Cooper, who devotes much attention to it, has been successful in obtaining a valuable teacher, whose whole mind is in the work: her name is Hudson, an assistant in the congregation. The school numbers nearly 100 children, and their progress is very gratifying to us.

"In consequence of the great change which is to take place on the first of August, we may reasonably expect to have much greater opportunity of access to young children than at present.

"At the date of my last letter, this island was far from being in a peaceable state, but through the Divine goodness it is very different now.

"I do not know whether you have heard any particulars of the visit which his Lordship and Lady Mulgrave and suite paid New-Carmel last year. To us it afforded a great pleasure to witness the affability and kind interest of our noble visiters. They heard the children read, repeat their catechism, summary of Christian doctrine, &c.; and expressed themselves much gratified with the manner in which our little ones sung several simple anthems, such as, 'Before JEHOVAH'S awful throne,' &c., and 'CHRIST is risen from the dead.'

"Our Mission-conference authorized me to purchase Petherton, if I could raise the money in this country, and ensure its payment without burdening the General Mission-fund. This place (now called New-Beauforts) is delightfully situated in a populous neighborhood; the climate is salubrious, and there is an excellent spring of water on the premises. The house is about thirty-eight feet by eighteen, and has good out-buildings. The whole property, containing nineteeen acres and two roods of good land, abounding with fruit trees, is surrounded with a stone wall of mortar work. The price paid was 200*l.*; toward this we have raised 205*l.* currency; and you will be gratified to see the pleasing testimonial which this affords of the spirit of our congregation."

2. ANTIGUA.

EXTRACT OF A LETTER FROM BROTHER B. HARVEY.

"*St. John's, April 10th*, 1834.

"DEAR BROTHER,—

"In consequence of Sister Brunner's happy departure on the 11th ult., Brother Brunner will, for the present, remove to Newfield. Brother Shick will in this case return to Gracehill, and Brother Morrish to St. John's; Sister Morrish's health being sufficiently improved to warrant their making another trial of this station. Moreover, the doctor having expressed his decided opinion, that, although Brother Bayne need not at present return home, he should be relieved from all duty, and if possible live at St. John's, he will remove hither, and Brother Zellner will take his place at Cedar-Hall.

"Brother Brunner is still in indifferent health and spirits; but the rest of the Missionaries and their families here are pretty well, and commend themselves to your kind remembrance and prayers."

FROM BROTHER JOHN COLEMAN.

"*Gracebay, February 15th*, 1834.

"DEAR BROTHER,—

"Our Sunday services in particular are well attended, and the schools are increasing and prospering, notwithstanding the obstacles thrown in our way by some, who labor to supplant or appropriate to themselves the results of long and hard services among the youth of this flock. The planters in our vicinity are friendly to our endeavors, especially among the young; and some aid us faithfully, particularly by ringing a bell on their estates at nine, on Sunday morning, to apprize the parents and children of the Sunday school, which begins precisely at ten o'clock. We commenced this regulation with the year, and find the attendance has almost doubled already; the average each Sabbath was formerly about 100, now it is nearly 200.

"We have also begun in good earnest to introduce the infant school system into our day schools on Harvey's estate and at Gracebay, and the collective system of teaching combined with Gall's lesson system on Sundays. To this we have been stimulated by the liberality of the Ladies' Society for the Education of Negro Children, to whom we return our warmest thanks for books and clothing received."

FROM BROTHER GEORGE BAYNE.

"*Cedar-Hall, February 7th*, 1834.

"DEAR BROTHER, — I have not, indeed, any thing very striking to communicate, yet can testify to the praise of our great

Master, that our labors during the past year have not been in vain in the LORD, whose mercy is on them that fear him from generation to generation. We have been favored to meet together in uninterrupted peace and tranquillity, and we, his unworthy servants, have been enabled to preach the word of his atonement; in weakness indeed, yet in demonstration of the Spirit and of power, and therefore not without a blessing.

"According to appointment, Brother and Sister Simon left us on the 18th of March, to serve the Mission in St. Kitts. They had served this congregation about five years, and have been peculiarly blessed in the school, to which they attended with unremitting zeal. They were well acquainted with the parents, and knew who could and should send their children to be instructed, a circumstance of great importance with those parents who are ignorant of the utility of education, and therefore require strong inducements, and constant exhortation. My state of health prevented my making similar exertions, and having had to discharge some of the teachers, I am sorry to say, that, for a time, I perceived a falling off in the attendance; but having engaged the assistant Charles Greencastle as principal teacher of the boys, and our assistant Charlotte Simpson to superintend the instruction of the girls, we have, by the LORD'S blessing, the pleasure again to see a good attendance on these important institutions. Did our means admit of paying salaries to qualified teachers, and giving books gratis to the children, much more could be effected by our schools; the rising generation would be trained up in the way in which they should go, and not only be blessed themselves by the stream of knowledge, but be the means of conveying it to the generations to come. For the accomplishment of this desirable object our opportunities are small, but our desires are great and our prayers many.

"Our meetings during the passion season were numerously attended; the school-house as well as the church being filled on the more solemn memorial-days for the worship of that LORD who bought us by his bitter sufferings and death.

"On the 21st of April we had a special meeting for all who had attained to any new degree of church-fellowship during the past year. The total number was 111, of whom, however, owing to sickness, &c., only 76 were present. They were affectionately admonished by Brother Newby to walk worthy of their high and heavenly calling, and fervently commended to the care of the Shepherd and Bishop of souls.

"I am now slowly recovering from a violent attack of determination of blood to the head, which for a time occasioned insensibility; the cool weather which we have enjoyed of late, favors my recovery. Should the LORD spare my life, and enable me to enter upon my duties with renewed strength, I trust my days may be entirely dedicated to him, to whose mercy I am so great a debtor."

"The following is a tabular statement of the numbers of our several congregations at the close of 1833, and of the principal changes which have occurred among their members:

Occurrences.	St. John's.	Gracehill.	Graceday.	Newfield.	Cedar-Hall.	Total.
Become Members of the Church in 1833, by Baptism.....	27	9	1	2	18	57
Ditto .... by Reception	77	19	2	14	25	137
	104	28	3	16	43	194
Re-admitted to the congregation	87	14	14	14	27	156
	191	42	17	30	70	350
Children baptized	124	50	24	35	54	287
Total....	315	92	41	65	124	637
Become Communicants	132	28	8	26	40	234
Re-admitted to ditto	40	—	—	9	20	—
	172	—	—	35	60	—
Marriages.....	42	—	19	15	18	—
Departed this life—Adults.....	132	32	17	18	37	236
Children....	42	10	9	12	10	83
	174	42	26	30	47	319
Excluded or suspended from church fellowship	120	84	16	19	22	261
	294	126	42	49	69	580

Summary of the Congregations at the close of 1833.

Communicants	2315	929	425	541	903	5113
Baptized, not yet Communicants	971	335	104	111	437	1958
	3286	1264	529	652	1340	7071
Baptized Children	1714	593	248	367	532	3454
	5000	1857	777	1019	1872	10525
New people	1484	324	333	150	400	3311
Excluded, but returned on trial..	490	130				
Total	6974	2311	1110	1169	2272	13836
Adults	5260	1718	862	802	1740	10382
Children	1714	593	248	367	532	3454
Total....	6974	2311	1110	1169	2272	13836

N. B. Of the 10,382 adults in the mission of Antigua, about 260 men and 600 women are free; the rest are slaves.

3. ST. KITTS.

FROM BROTHER D. BIGLER.

"*Basseterre, February 13th*, 1834.

"DEAR BROTHER, — Our Diary makes mention of two persons who since the earthquake have been brought to a saving acquaintance with JESUS our Saviour, and I could at present name four young people in the country and six in town who are earnestly inquiring for the way of salvation. These things are very encouraging, and well calculated to put to shame our weak faith.

"The two persons first mentioned were made sensible of their lost and ruined state by nature, during the first months of the late awful visitation of Providence, and when I found them to be truly concerned about their salvation, I invited them to come to me between the hours of speaking, that I might give them instruction. They accordingly came; and the LORD blessed my poor endeavors, and they are now rejoicing in his salvation. The light of heavenly grace, which JESUS shed in their hearts, soon began to shine forth in their conduct; and the happy result is, that the ten persons whom I have already mentioned, seeing the light reflected in their good works, are now also seeking to glorify GOD, by turning from the evil of their ways. They are all young persons, between the ages of nineteen and twenty-five, and come to me for instruction every Monday night, six of them being hearers and teachers at the same time. I humbly trust, that in the hands of the LORD, they may be the means of bringing many other souls to his fold.

"My present notice of our school must be brief and hasty. Accept my thanks for the little reward-books you sent, also for the cards and other useful articles. At our Christmas examination we had 400 children present, and it was gratifying to observe that the labor of the teachers in the past year had not been in vain. On the contrary, their endeavors to improve the minds of the little ones intrusted to their charge, and to store them with useful lessons drawn from the holy Scriptures, have been abundantly crowned with success.

"The number of children that attend on Tuesday nights is about 55. On Sunday, the attendance is between 200 and 300. They are divided into 22 classes, of whom 3 classes are reading the Bible, 4 the Testament, and the others are in different stages of improvement."

FROM BROTHER C. F. KOCHTE.

"*Basseterre, April 11th*, 1834.

"DEAR BROTHER, — We have the pleasure to see the power of the Holy Spirit accompanying the word which we preach, and rendering it effective to the real awakening of souls, and their

being turned from darkness to light, and from the power of Satan to GOD. The services of Passion-week and Easter have again this year been attended with marked blessings, both to our own people and to strangers. Permit me to mention but two instances: a young negro belonging to Taylor's estate, who was received into the congregation last year, was so powerfully impressed with what he heard, that he was prevented from sleeping by the reflection that his Saviour had loved him unto death, and yet he had made such inadequate returns to this Friend of sinners. He sought an opportunity of speaking with Brother Bigler, and poured out before him the feelings of his heart, while the tears rolled down his cheeks. He was encouraged to seek more earnestly after that Saviour, who had so graciously revealed himself to his soul.

"The other instance was that of a woman, who, though the wife of an excluded member, never attended any church, and led a most profligate life. She was induced, as she expressed it, against her inclination, to attend our church on Good Friday. What she then heard, so penetrated her heart, that in spite of Satan's attempts to prevent it, she could not avoid coming to confess her past sinful course, and to ask what she must do to be saved.

"On Easter-day, I had the pleasure to baptize a Mandingo negro; the church was crowded to excess, and the transaction was so much blessed to the baptized person, that being unable to sleep for joy and thankfulness to the LORD, he spent the following night in fervent prayer to his Saviour. Upon his wife, who is a communicant sister, the circumstance likewise made a deep impression.

"For the present, I suppose we must submit to the disappointment of our hopes respecting the building of a church at Bethel, where we have the pleasing prospect of winning many souls for CHRIST. The poor people, in joyful anticipation, have already collected many heaps of stones for the building. Though we do not see any present prospect of the completion of this desirable object, yet we will not throw away our confidence; 'the LORD will provide.' Here, in Basseterre, many white persons wish to attend, even to join our church, but on account of the smallness of our chapel, and the unwholesomeness of crowded assemblies in this hot climate, we are prevented from listening to their wishes. I do not mention this to boast of the success of our labors, but merely to show that many relish and prefer our simple testimony of CHRIST and him crucified, accompanied, as it is, by plain statements of man's condition as a poor, lost, and undone creature, who can do nothing for his own salvation.

"Last Sunday, those who had been advanced in church privileges during the past year, had a day of spiritual refreshment and blessing. Their numbers were as follows:—7 baptized; 48 received into the congregation; 112 admitted to the holy communion.

"I have again received 20*l.* sterling from the New-England Corporation, by the hands of his Excellency Colonel Nixon, our Lieutenant Governor, who holds out the pleasing prospect of another 20*l.* before the close of this year. Will you return our sincere thanks to that honorable society?

"We lately received another very welcome supply of school-books; but, while we are very thankful to the kind donors, we must add, there is need of more. In Basseterre, we have upward of 350 scholars, in Bethesda, from 250 to 300, and about 50 at Bethel; making a total of at least 600: and it is no small number of books that will supply all these learners.

"We have still occasional slight shocks of earthquakes, but have cause to be truly thankful to GOD, for the protection we have hitherto experienced from all bodily harm. To his fatherly care we continue to commend ourselves and our flock."

4. BARBADOES.

EXTRACT OF THE DIARY OF THE NEGRO CONGREGATION AT SHARON, FOR THE YEAR 1832.

January 1*st.* Before the usual public service, Brother Taylor, in a fervent prayer, commended all present, and the work of the LORD committed to the Brethren's ministry in this island, to his future protection and blessing, thanking and praising him for all the mercies experienced by us in the past year.

5th. We gave presents to the teachers of our school in the presence of 100 scholars.

6th. We had a delightful celebration of Epiphany; the evening service was crowded. Three men and ten women were baptized, and one re-admitted.

February 15*th.* The hurricane seems to have had a powerful effect on the minds of the negroes, in rendering them more anxious about their salvation; for this we would adore the LORD our GOD. May we have the joy to see his cause prosper, and his name glorified!

21st. The corner-stone of the new church at Mount Tabor was laid with the usual solemnities. All who had assisted in raising the old church were told to stand up; on which nineteen rose. A hope was expressed that they would also interest themselves in the erection of the new church. Nine persons were confirmed and two re-admitted.

March 1*st.* We had the great pleasure of distributing the rewards sent us by our kind friends in England, among our school children. It was indeed an enjoyment to us all, to see their black countenances brighten with delight on receiving them; we doubt not they will tend to promote their diligence. Brother Taylor then addressed them, and concluded by singing "Praise GOD, from whom all blessings flow."

April. The meetings during the Passion-week were well attended. On Good Friday many came, and the Brethren Taylor and Morrish held meetings at the same time; one in the ruins of Brother Morrish's house, and the other in the unfinished school-room. On Saturday, several infirm people came from a distance, and requested permission to sleep in the school-room, that they might be present at the morning solemnity. As the day dawned, the roads presented a most interesting scene, people hastening from all directions toward Sharon.

At sunrise we proceeded to the burial-ground in the usual order, there read the Litany, and then returned to our present places of worship, where each Brother delivered an address. Toward noon, the negroes assembled in crowds, and a few white people attended our services. "Gracious Saviour, apply these blessed truths which we have spoken and heard in these days, to the hearts of these dear people, by thy Holy Spirit, that they may indeed prove nourishment which shall enrich their souls in grace and holiness."

23d. Our school-room being finished, Brother Taylor opened it with solemn prayer, and an address to the scholars.

Sunday, 29th, was prayer-day, when nine persons were baptized unto the death of Jesus. Sixteen became candidates, and four were re-admitted to the congregation.

June 26th. Brother and Sister Taylor went to Dunscomb to visit a sick communicant Brother. The proprietor received them kindly, asked many questions respecting the Brethren, and invited them to hold meetings on the estate.

July 27th. In the evening, the wind was tremendously high. We retired to rest with very anxious minds, but our dear Saviour did not leave us comfortless. He gave us to feel the assurance, that, without his permission, not a hair of our heads could fall to the ground. About one o'clock the house cracked; the Brethren went round the premises, and secured every thing as well as possible. It pleased the Preserver of Men to still the wind about three o'clock, for which we felt truly thankful.

August 11th. With feelings not easily described, we viewed the dawn of a day which revived in our minds the painful scenes of the ever-memorable 11th of August 1831.

The calmness and brilliancy of the morning, contrasted with the desolation of that of which it was the anniversary, filled our hearts with gratitude and praise. About twelve o'clock, it was gratifying to see crowds of people bending their steps toward Sharon. Our little place of worship was soon filled, which we had anticipated, and cleared out the unfinished part of Brother Morrish's house, which was also soon crowded, with the passages leading to it, and many had to stand without. Seriousness and solemnity seemed to be the pervading feeling, and so great was the crowd, that it was impossible to kneel down. Our *hearts*, however, were filled with humble gratitude and adoration. Brother Taylor communicated Brother and Sister Morrish's cal

to Antigua, and our expectation of Brother and Sister Klose's speedy arrival. The new people continued coming to speak with us till past nine o'clock, P. M., when we retired to rest, exhausted by the labor of the day, but our hearts filled with a delightful sense of our dear Saviour's presence and blessing.

Sunday 12th. In the evening, Brother and Sister Taylor went to baptize an infirm old woman at Cane-Garden, who had long desired to enjoy that blessing. They found many members of the congregation assembled. The old woman sat in the middle of the room, and near her stood a table covered with a clean white cloth. It was a solemn occasion, in which our Saviour's presence was powerfully felt.

15th. We had the great pleasure to welcome Brother and Sister Klose to Sharon. The negroes came flocking round Brother Klose to bid him welcome.

19th. Being prayer-day, nine persons were baptized into the death of JESUS, and twenty became candidates.

22d. Brother and Sister Taylor called upon the son of one of our assistants: he was dangerously ill, but in a pleasing frame of mind. He was baptized in the Church of England, and the Rev. Mr. Cummins frequently visited him. Some time ago he begged Brother Taylor to give him a Testament, which he was then able to read. Being asked, if he could now see to read, he answered: — "I am not able to hold the book in my hands, but some of the neighbors read to me, and it comforts my heart." On being asked, if he felt any fear of death, he said, "No, I trust in my Saviour, who died for me." "Then," said the Missionary, "you do not feel any trust in your own good works?" "Oh no," said he, "I have none, I am a great sinner, but JESUS CHRIST died for sinners on the cross." A verse was sung, and he was then commended in prayer to the Friend of sinners, during which he was very attentive, and his calm serene look testified the happiness of his heart. His mother and sister were present; the latter was baptized when an infant at Sharon, but though her husband is a communicant, she has neglected the means of grace, and has been a source of grief to both husband and mother. She seemed much affected at the low state in which her brother was, and declared she would now turn with her whole heart to the LORD, and attend the meetings at Mount-Tabor with her husband.

24th. Brother and Sister Taylor paid a visit to Mr. and Mrs. Edgehill, who, during the storm last year, took refuge with us. They informed us, that two of their negro-women had had a quarrel the day before, about an ear of corn, and in their passion, each having a knife, inflicted on each other such severe wounds, that they were quite exhausted through loss of blood. Brother Taylor went into the hospital to see them, and exhorted them to cry to the LORD for pardon—to come and hear the Gospel, that they might be delivered from the power of sin and Satan. They seemed truly ashamed of their conduct. [*To be continued.*]

IV. CIRCULAR.

THE *United Brethren*, commonly called *Moravians*, are comparatively little known in this country. Their *Missions among the Heathen*, however, have recently attracted some attention, and excited an interest in the minds of other Christians of different denominations. The ancestors of the Moravian Brethren had been a Church of martyrs and confessors for many years before the Reformation; being the genuine followers of the Bohemian witness of the truth, JOHN HUSS, who in the year 1415 sealed his testimony of the Gospel with martyrdom. They were the first who employed the art of printing for the publication of the Bible in a living tongue; and when Luther, Calvin, and their coadjutors arose, to testify more successfully against the prevailing errors of the day, the Brethren submitted to them their tenets and discipline, and received assurances of cordial approbation. But, as the Reformation did not extend to Bohemia and Moravia, they had to suffer renewed persecutions, until, toward the close of the 17th century, they ceased to be publicly known as a Church; and their Bishop, John Amos Comenius, publishing a history of the Brethren, bequeathed these memorials to the Church of England. Subsequently, the Church of the United Brethren was revived by some emigrants from Moravia, who in 1722 found an asylum on the estates of Count Zinzendorf, a pious nobleman in Lusatia. There they built a village, named Herrnhut, which is now their principal settlement, and from whence they have gradually spread to other countries on the continent of Europe, to the British Isles, and to North America. When the Moravian exiles scarcely amounted to a few hundred souls, the Missionary spirit was poured out upon them with such constraining influence, that within eight or nine years, they sent Missionaries to the West India Islands, to Greenland, to the natives of North and South America, to Lapland, Algiers, Guinea, the Cape of Good Hope, Ceylon, and subsequently to Tartary, the Nicobar Islands, to Persia and Egypt. Some of these attempts proved abortive; but, after a century of humble, yet persevering labors, attended by the blessing of the great Head of the Church, without whom we can do nothing, the United Brethren now have more or less flourishing missions in the following countries:

MISSIONS.	Commenced.	Stations.	Missionaries.	No. of Souls.	Number of Communicants.
In Greenland, . .	1733	4	25	1820	including 840
In Labrador, . .	1770	4	31	895	" 320
In N. America, amg. Indians,	1734	2	8	349	" 70
In Danish West India Islands,	1732	7	36	9435	" 4000
In Jamaica, . .	1754	7	19	4996	" 1450
In Antigua, . .	1756	5	22	13,836	" 5110
In St. Kitts, . .	1775	3	10	4840	" 1150
In Barbadoes, . .	1765	2	6	1603	" 300
In Tobago, . .	1790	1	4	253	" 18
In Surinam, South America,	1735	1	14	3353	" 1200
In South Africa, . .	1736	6	39	3099	" 1060
		42	214	44,479	" 15,518

Of the above number, 2,715 are Greenlanders and Esquimaux.
" " 349 " Indians of various tribes.
" " 38,316 " Negroes and people of color.
" " 3,099 " Hottentots and other natives of South Africa.

In sustaining these extensive missionary operations, which, from the first, have been a *work of faith*, the "little strength" of the United Brethren has been kindly aided by friends of missions in other Christian denominations, particularly in Great Britain; which is acknowledged with heartfelt gratitude. But so numerous and pressing are the calls from various quarters to extend the sphere of their missionary labors, and so inadequate are their resources, though applied with the utmost economy, to meet the increasing annual expenditure, that, in consideration of these circumstances, and in view of the kind encouragements held out to them by worthy friends beyond the pale of their own Church, they take the liberty, though reluctantly and with diffidence, to submit this simple statement to a generous Christian public: in humble reliance upon our common Lord and Master, whose parting injunction, "Go ye into all the world, and preach the Gospel to every creature!" is sacred to all his true followers; and to whose adorable name they desire ever to ascribe all the glory.

ERRATUM. — Our readers will please notice and correct the following error, which occurred in the Statement of Receipts and Expenditures for the United Brethren's Missions in 1832, page 262, No. 6, Vol. V. Through inadvertency of the compiler of this statement, the contribution of $9,800 from the United Brethren's Society at Bethlehem for Propagating the Gospel among the Heathen, which society consists of *members* of our Church, and the principal resources of which are derived from a legacy left by the late Brother Godfrey Haga, who was also a *member* of our congregation at Philadelphia, has been placed under the second head of Contributions from *Friends* in North America, instead of being added up with the first head of Receipts from *Members* in this country. Hence, the former sum, instead of $10,286 01, ought to be $486 01, received from *Friends;* and the latter instead of $338 11, ought to be $10,138 11, received from *Members* of the Church.

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